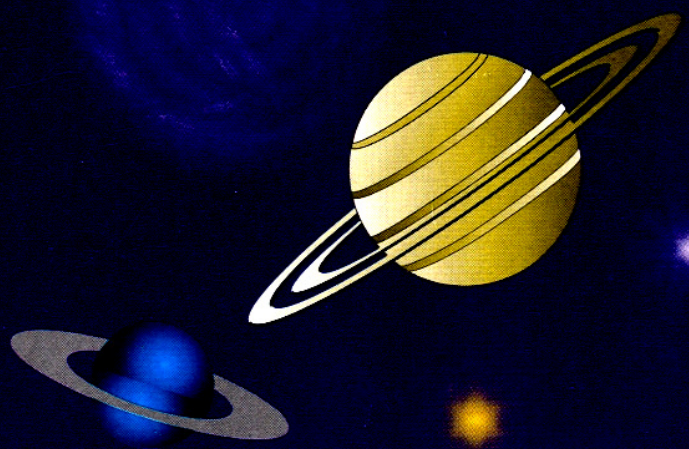
The Celestial Delivery Boy



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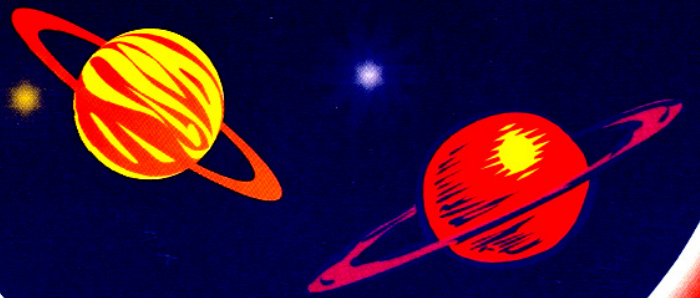

Col A.K. Gour

The Celestial Delivery Boy

Transit

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DEDICATIONS

reverentially

dedicate this book to the my parents

SHRI M.P GOUR
SHRIMATI R. D. GOUR

lovingly

I dedicate this book to my wife *Prabha*

fondly

I dedicate this book to my grandsons *Pranay, Vinay, Akshay* and little *Arya Gour.*

And my only grand daughter the pretty, impish and lovely *Chikitushi, Yashita baby*

ACKNOWLEDGEMENTS

Shri K.N. Rao taught me astrology and it must be making him happy to see his student bringing out his second book. I am very thankful to him for the Foreword. This book mentions and acknowledges numerous instances of his astrological influence.

This book has had a difficult birth. It was conceived and nearly produced a couple of years back then it lay dormant. It is with deep gratitude that I acknowledge the persistent prodding of Dr. U.K. Misra, which finally resulted in the publication of this work.

I am very happy to acknowledge the help rendered by Meenakshi Gour. She has typed Chapter IX and has done a good job of it. Anurag was also a help.

Sonu, Surabhi and Chikki deserve my heartfelt thanks for keeping the atmosphere in the house peaceful and joyous. It is they who bore the brunt of my tantrums.

My thanks goes out to Ashish Gautam who has really made my material a book and has done it in a time frame that makes me proud. Bunty did all the labour smilingly, through the night: Even electioneering noises did not distract him.

—Col. A. K. Gour

FOREWORD

Col. A.K. Gour has the ability to look at the traditional in classical astrology with a new and original attitude and enrich it with the additional, which is his insight into newer meanings of astrological combinations. He first showed it in the paper he contributed to *Advanced Techniques of Astrological Prediction* which I produced after guiding and editing in 1991.

Later, he produced the book. *'Professions'*, in which he showed the adroit use of many techniques. In this book, he shows his innovative approach to the interpretation of Transits.

Astrology students who read it will find new lines of research which they should take seriously and continue with their own research, taking the thread from this book. It should be like a relay race.

In the coming decades, transits will have to be interpreted in more igenious ways than has been done so far.

—K. N. Rao

PREFACE

Transit is an essential ingredient for accurate astrological prediction. It is however generally pushed on to the backburner mainly because of partial or faulty understanding of this fascinating phenomenon. I have taught this subject at the Bharatiya Vidya Bhawan astrological classes for over 5 years. Teaching a subject to students constituting classes in this institution is different and unique. The students; and this nomenclature is to be taken with large pinches of iodized salt; are leaders in their respective fields. They represent all sections of society and attend the astrological classes motivated by an inborn desire to learn and understand the intricacies of this fascinating science, i.e. astrology. These are questioning students who need to be given a logic, an understandable explanation and cogent reasons.

The teacher needs to be knowledgeable and have an ability to reach out to discerning, intelligent, educated students and satisfy them.

This is a book that teaches the whys and the hows of Transit. It is direct and tightly focussed on the subject. The teaching experience of the author leads to the presentation of the intricacies of topics covered in the book, in an easily understandable manner. Each topic has been covered in numerous classes and has matured over the years. A topic has reached the written stage after incorporating the answers to probing questions by eager, discerning students. The book is, therefore, written for the student who is looking for easily assimilable knowledge about this intricate and little understood subject.

The book is solidly shackled to classical training. It is but correct to comprehend the basics of our classics and then mould them or interpret them to conform to present day situations. An astrological chart is as correct as the time of birth for which it has been cast. A chapter dealing with rectification of birth time has

been assayed. It is a beginning, an astrologer is confronted with the problem of inaccurate birth time almost every time he touches a horoscope. He must have access to some means whereby he can overcome this persistent problem.

Astrology is a part and parcel of Hindu life. It is interwoven in our legends, our mythology, our festivals and even in our daily rituals. Planets and the constellations give shape to astrology. In an unique manner Puranic literature takes up these planets and weaves gripping, interesting stories about these planets.These stories perform a very important role. They humanise the planets which make planetary actions memorable as well as understandable. Puranic lore about the planets has been culled and presented in Chapter XIII this book. It should make interesting reading. I thoroughly enjoyed writing this Chapter.

I am a small devotee at the altar of astrology. With trepidation, humility and hope I am presenting this work to discerning astrologers. It would be my pleasure to hear from readers of this book. I welcome suggestions for the betterment of the book.

—Col. A. K. Gour

118, Udai Park, Delhi.

ABOUT THE AUTHOR

If you happen to stray into the Bharatiya Vidya Bhawan (BVB) courtyard on a Saturday or a Sunday winter afternoon during the tea break, you may find a Greek statue basking in the sun with both the hands under the armpits, twirled grey moustache and sardonically piercing eyes with a far away look. On a closer inspection you may as well discover that even though the eyes blink occasionally, they give away very little, almost nothing, but for a laconoc sense of aloofness. The signature of time on the copper coloured countenance adds to the sombre halo. He is 'Cornal Saab' or more formally Colonel A.K. Gour (Retd.), the senior most faculty member in the Institute of Astrology in BVB after Shri K.N. Rao.

Author of the first extensively researched genuine book on 'Professions' besides many research based articles on a variety of Astrological topics, Colonel Gour has a tremendous capacity to spellbound thousands of students on account of his unorthodox and extremely articulate style of teaching. He is especially revered, adored and admired for his clear and scientific deliberations on baffling subjects like predictive Astrology with special emphasis on the influence of Dasha and Transit on results. He has a special flair for explaining ancient principles in contemporary contexts, as a result the entire gamut of Traditional Astrology becomes relevant in modern times too.

Colonel Gour was born in Lucknow on 9th of March,1938 in a religious brahmanical family. He joined the Indian Army in 1957 through the NDA & IMA. After a distinguished service of 34 years he took voluntary retirement. During very demanding and dangerous military operations in his service he realised the thin hairline separating life from death. He also understood the importance of God, the same God whom his mother had taught him to trust during his formative years emphasising the helplessness of the individual in controlling individual destiny.

The story of his dabbling in to Astrology is equally fascinating.

He came to interview Shri K.N. Rao in BVB for an article in 1989. Since then, after successfully completing "Jyotish Visharada" from BVB, he is an integral part of the distinguished faculty. He is totally committed to pilgrimages and a visit to Kailash Manasarovara in 1990 is one of his fondest memories.

This book on Transit is unique in many ways. Firstly it is dedicated to the process of self-learning in a step by step easy to understand manner through ample illustrations, the way he teaches in the class. Secondly, there are many bold, scientifically explained and well-substantiated departures from tranditional explanations of Transit analysis. Thirdly, since the book unfolds deeper wisdom in stages, at no point of time is the reader left in any doubt on account of the otherwise inherent contradictions of predictive Astrology. The end of every chapter makes the reader sufficiently aware of the nuances of transit irrespective of his unawareness of successive chapters. Therefore, the understanding of the subject grows in a single line foreword movement fashion unambiguously. Most importantly, the book does not make any pretence of expecting readers to be connoisseur of Astrology. Any one and every one who has an interest in the subject would find the treatment very lucid and fascinating.

—Uday Kant Misra

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Preface for Third Edition

The Celestial Delivery Boy—Transit had set forth on a solitary journey in 1999. Its inherent goodness and value found many admirers and scores of copy cats. The book stands heads and shoulders above all other attempts in this field beause it is the only one that has been written by a teacher of astrology. Every word in the book has undergone close scrutiny of hundreds of intellectually advanced students. Students who are achievers and leaders in their fields have tried its techniques and have found them eminently applicable.

I am extremely happy to present this Third, revised and enlarged edition to the erudite readers. An extremely interesting chapter on "Special Transits" has been added.

I wish to thank Col. Hari Prakash for his panistaking proof reading and some very incisive suggestions.

I also welcome Arya Gour, my grand son, who joined us on 4 Feb. 07.

I pray and hope that the readers would find this book informative and useful. Readers' suggestions and comments are welcome and would be received with eagerness and pleasure.

Ashok Gour

Vikram Samvat 2064
Bhadrapad Krishna Chaturthi
(Ganesh Chaturthi)
15 Sep., 07

CHAPTER 1

THE CELESTIAL DELIVERY BOY

This is the conceptual and introductory chapter on Transits. The promises in a horoscope are timed for delivery by the Dashas. Dashas also package the promises for delivery by Transit, the Celestial Delivery Boy!

The method of applying transit to a horoscope is explained by an example in this chapter.

THE CELESTIAL DELIVERY BOY

At the time of birth the position of the planets is noted. This position is plotted in a specified manner to form a horoscope. The position of planets at the time of birth, is fixed for all time to come. It cannot be altered in any way because the event has taken place at a particular time and neither the event nor the time can be repeated. This fixing of planetary positions at the time of birth in the form of a horoscope is capable of being assessed for the promises that are inherent in it. ***The promises inherently contained in a horoscope are akin to a frozen asset. The frozen asset is brought out of the freezer by the agency of the Dashas and is delivered by Transits.*** Let us examine this simple statement. The planetary positions in the horoscope indicate the starry configuration at the time of birth. The planets however continue to move. Time does not rest or stop. The changes brought out by time in planetary positions give rise to the fructification of inherent promises by planets in accordance with the *Dasha* that is operating at that time.

In a simple way it can be said that the results due from any horoscopic analysis depend on the promise that is inherent in that horoscope.This is due to the planetary position as it existed at the time of birth. The planets will stay recorded in this position for all time to come. Life and time and even the planets themselves, however, do not stand still.They are constantly moving. Life is evolving as time goes by and every moment a fresh planetary position is brought about. This frozen planetary

position that goes by the name of a HOROSCOPE has a capacity to account for changes due to the passage of time. Such a passage of time has effects on the chronological development of life of a jataka as well as on planetary positions. Firstly the *Dashas* provide dynamism to the horoscope, allowing it to keep pace with chronological growth; and secondly by the Transits where constantly changing planetary positions are studied in the over all context of planetary positions that were recorded at the time of birth.

We look at it in another way. The planetary position at birth, is recorded in the horoscope, and lays down the parameters within which the events of life are likely to unfold. They indicate the hand of cards that are dealt to any one of us. Now we come to the playing of this hand. The values in this hand are the result of Yogas that are present in the hand. The timing of the play is the domain of the *Dashas.* The number of tricks that accrue is decided by Transit, Hindu classics support this. Mahadeva in his ***Jataka Tatva,*** *(Shloka* 1 in *Dasha Tatva),* says planets give results that are due to their positioning in a house, *Rashi* (Sign), aspects, conjunctions and the *karakatava* (significances) assigned to them in their *Dashas.* Once the divine forces construe the above stated elaborate arrangement for fructification of a promise in the horoscope, it is now that the Transit is permitted to enter-the horoscope, and the Transit now joins the fray.

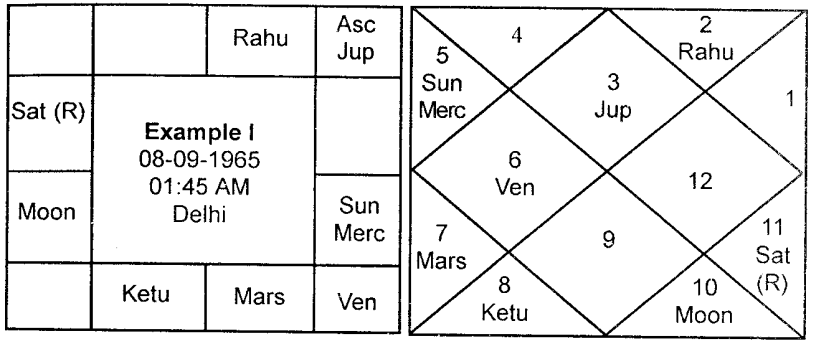
The promises in the horoscope of planets, as they were positioned in the heavens at the time of birth, embellished by the *Yogas,* are made in the form of a package. This package is handed to the *Dasha* for taking it to the correct courier for delivery. The delivery boy of the courier is the Transit. If this delivery boy is a benefic, the package is delivered with courtesy and grace. However, on the contrary, if he is a mischief-maker, a malefic, not only will he pilfer some of your goods but he may also dump the package in a poor and torn shape at your doorstep !

It becomes imperative to remember that there is just no way in which the delivery boy can deliver some items or any item on his own. A package has to be prepared by planetary promise and the *Yogas.* It then needs to be taken over by *Dashas* for

handing over to the delivery boy of the Gods, the Transit. Only then can Transit come to a jataka and make the delivery.

Before we go any further, it would be worth while to understand the delivery procedure of this delivery boy. The only place where the delivery is made is the horoscope and its derivatives - the divisional charts. Our first task thus becomes that we clearly understand how Transit is to be read in the context of a given horoscope. The first step is to select a horoscope. The example horoscope is given below:

THE HOROSCOPE



The procedure for applying transit to this horoscope is explained in the following easy steps. Let us assume that we want to study Transit on 31 May, 2007.

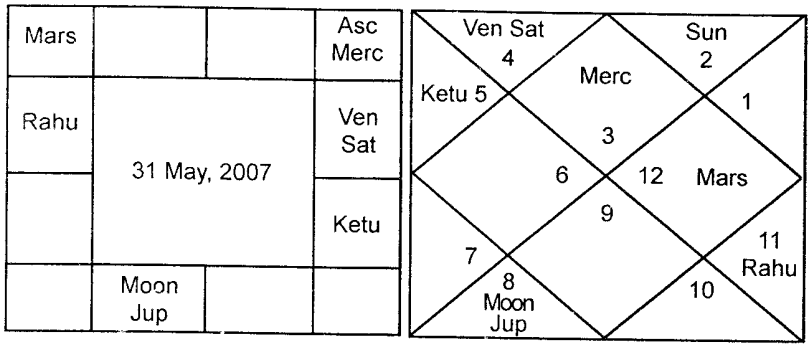
(i) Note the planetary positions on 31.5.2007 of all nine planets i.e. the seven planets and the two nodes Rahu and Ketu. These planetary positions are the longitudes of the planets given in the Ephemery.

(ii) Place the planets in a chart assuming, for the time being, that the Ascendant in the transit chart is the same as that of the birth chart.

Though during the 24 hrs. of any given day all the twelve Ascendants will rise on the eastern horizon in a cyclic manner, it becomes easier to corelate the transit of planets with planetary disposition in the horoscope, if the Ascedant of the Transit Chart is the same as that of the horoscope where this Transit is due to be applied. The planetary positions taken from the Ephemery for

this day with the Ascendant Gemini which is the Ascendant of our example horoscope will be as given below:

THE TRANSIT HOROSCOPE



The Transit horoscope is read in comparison with the Natal horoscope; commence reading from the Ascendant (Lagna) Lord (LL). Mercury is the LL. In the Natal chart the LL is placed in the 3rd House (3H) with the 3rd Lord (3L) Sun, and has the aspect of the 9th Lord (9L), Saturn. This powerful LL strengthened by the aspect of 9L Saturn is now transiting Gemini, the Lagna. In the Natal chart it is noticed Jupiter is placed in the Lagna and the LL is now transiting over it. Jupiter is 7L and 10L and is transiting in the 6H. Mercury in Transit has the aspect of Mars from 10H. In Transit Sun is in the 12H and Saturn is in the 2H, causing *'Pap kartari' Yoga* on Lagna. Moon and Jupiter are transiting in the Scorpio 6H, forming the **Gaj Keshri Yoga.**

The understanding of the results that are due to this Transit over this horoscopic spread of planets forms the subject matter of this work. Before endeavouring to probe any further, it would be wise to bear in mind once again that without a favourable Transit, results that are due to occur because of horoscopic promises and the timing arrived at by the *Dasha* configuration, will not accrue. The celestial delivery boy would go past without handing over the package. It is also true that the delivery boy does not have the power to manufacture any form of result. Transit on its own, can give nothing. It can only deliver the horoscopic promise at the time decided by the *Dashas.*

CHAPTER II

CLASSICAL TEXTS - MOON

The classical texts are the bedrock of applied Astrology. Intellectually sound approach needs to be free from any dogma. This chapter aims at synthesising the classical texts with the modern conditions. Knowledge of classical texts is essential for a logical and discerning deviation from it and also to give it a contemporary meaning.

The primacy of Moon in the transit arena has been propounded by the sages. This primacy of the Moon has been enunciated and the consequent problems have also been explained through practical examples in this chapter.

CLASSICAL TEXTS AND THE MOON

In the classical texts it is the *Mantreshwara* authored *Phaladeepika* that deals with Transit. The Sanskrit name of Transit is *GOCHAR.* The forms the classical basis of the teaching of Transit *Mantreshwara* uses is Moon sign i.g. the *Chandra Lagna* as the prime *Lagna* to delineate the effects of transit. The very first *Shloka* of his *Char phalam* Chapter says: **"Sarveshu Lagneshwapi sastu Chandra lagnam pradhanam khalu gochareshu."** "Though all the *Lagnas are* available, the Moon *Lagna* is the prime *Lagna* for the delineation of the Transit result." What is so important about the Moon that has prompted an authority of the stature of *Mantreshwara* to allocate a prime place to the Moon? Let us examine its importance in a sequential manner.

The Moon sign or the *Chandra Lagna* is used along with the Ascendant to analyse the promise of a horoscope.

The *Nakshatra* of the Moon, (the constellation that the Moon is placed in at the time of birth) of a jataka, forms the basis of *Dashas.* Before examining anything else it is interesting to note that the **prediction process commences with analysis of the horoscopic promises;** in this Moon is seen to be playing as

important a role as the Ascendant. These **promises are timed for delivery by the *Dashas,*** where once again the Moon is prominent. **The next step is delivery of these results by the celestial deliverer - the Transit.** Logically that should also be done once again with reference to the *Chandra Lagna* or the Moon sign.

The Moon represents the mind. The Mind is what makes us perceive emotions, the sense of happiness, the misery of dejection, the deja vu, the merriment of achivement. It is through the agency of our mind that we partake the results of promises made in our horoscopes which are timed for fructification by the *Dashas* and delivered to us by Transit.

The Moon is the swiftest of planets in any horoscope. It takes just about a day and about two and a quarter days to rush through a *Nakshatra* and a *Rashi* respectively.

Now let us see what the classics themselves have to say about the importance of the Moon. Firstly *Mantreshwara* himself states ***"Chandram balam tu nikhil graha veerya beejam".*** Loosely translated, it would mean, "It is the strength of the Moon that seeds the strength of all other planets." Secondly we take a look at the celebrated *Mansagari.* Here in two *shlokas* it is said, "whereas the Ascendant is the body, the Moon is *"Prana" (the* subtle force that keeps life flowing through the body)." All results, whether good or bad, are tied to the strength of the Moon. The second *Shloka,* gives a telling similie pertaining to the good and the bad results as a tree whose seed is the Moon; the fruit is the Ascendant and the divisional charts are the taste. It needs to be appreciated that the Moon has been pronounced as the seed, forming the basis of the tree of predictions, by two classics.

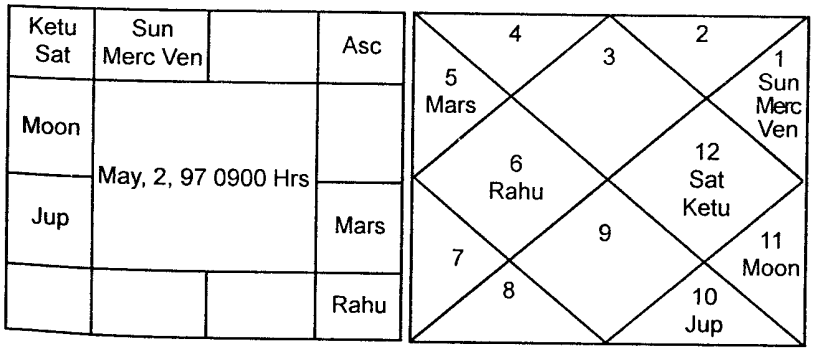
The Hindu New Year commences when the Moon, in the month of *Chaitra,* enters *Shukla Paksha* (corresponding to the months of March or April). The *Chaitra Shukla Praptipada* entry of the moon forms the basis of predictions in the mundane Astrology field. Remember that the Moon happens to be the seed from which all results sprout, whether it is in the *Hora Skandha* or the *Samhita Skandha.*

The primacy of the Moon in ascertaining Transit results needed no elaboration once an authority like the *Mantreshwara* decreed it. It has been examined in the paragraphs above, so that it can appeal to the discriminating mind and hence be found acceptable by the present day intelligensia.

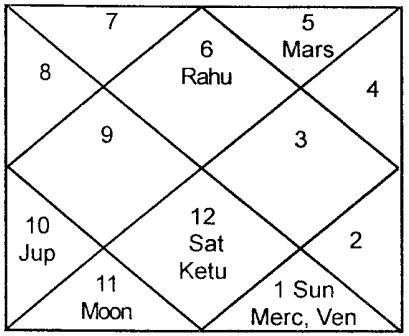
Let us now take up the statement *" Sarvesh Igneshvapi sastu"* which means "all *Lagnas are* available." Why has this statement been made? *Mantreshwara,* in fact, is granting permission to study the effect of Transit from any *Lagna.* The importance of this permission is that firstly, even though the Moon sign *Lagna* (Chandra Lagna) holds the prime place, it may not meet the entire requirement and we would be discussing this deficiency, a little later. Secondly "all *Lagnas"* implies that besides the Ascendant, the Moon sign and the Sun sign, there are other *Lagnas also* which are available to be used on a need-based requirement.

For example when the effects of the *Dashas are* studied, we take the house where the *Dasha* lord is placed as the *Lagna* for that pursuit. Again, in case one wants to study the effects on a particular sign or a house we have *Mantreshwara's* permission to treat that house/sign as *Lagna.*

Let us now examine the likely problems that the studying of the transit from the Moon sign would present. For this purpose we take the two following horoscopes.



Ketu Sat	Sun Merc Ven		
Moon	May 2, 97 1600 hrs		
Jup			Mars
			Asc Rahu



Moon sign in both these horoscopes is Aquarius; all other planets are also positioned in the same signs or *Rashis* in both horoscopes. The Transit results reckoned from the Moon should not differ. But would it be so ? The Ascendant has changed; the houses have changed, the lordship of the planets have also changed. It is true Transit does not manufacture results—it only delivers what has been promised in the horoscope at a time decided by the *Dasha*. The two horoscopes will be receiving different packages holding differing goods as both the horoscopic promises and the *Dasha* sequence have undergone a change. Moon, the "Prana", is in Aquarius in both cases. The same Moon, which has been praised as the "Seed", though remains in the same sign, yet has undergone a change, since it now lords over a different house. In the first case it was the lord of the 2nd house, whereas in the second case it now Lords over the 11th house.

The "Fruits" attributed to the Ascendant would differ as Ascendants are different and the "Taste" attributed to divisional charts would also differ. We will go into further ramifications a little later. Be that as it may, it is imperative that we acquaint ourselves with classical texts and then examine fresh avenues, test them, and if found suitable, adopt them. It is mandatory in Astrology to proceed from classical principles bearing in mind that any thing old is not necessarily worthy of contempt. These principles are to be applied in modern context, keeping pace with the exponential explosion of knowledge. One needs to tamper modernistic zeal for the new with reason and more importantly with testing on several horoscopes.

CHAPTER III

CLASSICAL TEXTS - TRANSIT FROM THE MOON

The detailed treatment of transit is available in *Phaladeepika* of *Mantreshwara*. The first *Shloka* of *Gochara Phalam* states.

"Sareveshu Lagneshwapi sastu Chandra lagnam pradhanam khalu gochareshu..."

Like most of Classical dicktats, the application of this *Shloka* is to be used as a broad guide line only. The Transit results of each planet in various houses from the moon sign are tabulated in this chapter.

A critical assessment of benefic and malefic results have also been done. It may be of interest to know that even at the best of times, planets can provide a mere 40% of benefic results.

THE TRANSIT FROM THE MOON

The results given by planets in transit are to be seen from the position of the Moon in the natal horoscope. *Phaladeepika,* the classical text, gives these results. These results are very general and are apparently intended to be just broad guidelines. The results that accrue due to the transit of planets in different houses from the moon, based mainly on *Phaladeepika, are* given in subsequent paragraphs.

THE SUN

Sun is benefic in transit in houses 3,6,10 and 11 from the natal Moon.

1st House: The Sun transiting in the first House from the Moon, i.e. in the house where the Moon is located, generally gives poor results. The jataka is listless, fatigued and irritated. Prone to suffering diseases and may undertake wearisome journeys.

IInd House: There may be a loss of wealth, unhappiness and obstinacy. Unwanted expenditure and involvement in family quarrels. The native may also have eye problems.

IIIrd House: The native may acquire a new and prestigious position, be happy and gain money. He would be free from sickness and would destroy his enemies. There may be a separation from brothers. The Native may display vanity in general behaviour.

IVth House: Generally care would need to be taken to safeguard domestic strife. The Period of curtailed happiness. Impediments may be there in conjugal felicity.

Vth House: Mentally agitated - not really satisfied with the way things and events are shaping up. A sense of helplessness may exist. Some avoidable embarassment is also possible.

VIth House: While transiting through this house, the Sun removes diseases; destroys enemies; dispels sorrows/anxieties and gives success in all undertakings and competitions.

VIIth House: The native may suffer wearisome travel, humiliation and diseases.

VIIIth house: The native would be fearful and scared. There may be sickness. Irritating quarrels and displeasure from superiors.

IXth House: Separation from near and dear ones. Feelings of bad luck and general disappointment.

Xth house: The Sun gives real achievements; and permits the completion of important and big undertakings.

XIth House: The native may gain a new position and be honoured. The Sun would also grant recognition and wealth in this Transit.

XIIth House: There is likely to be sorrow, loss of wealth disappointments and quarrels with friends.

THE MOON

Moon is benefic in transit in houses 1, 3, 6, 7, 10 and 11 from the natal Moon.

Mantreshwara has dealt with the transit of the Moon through the 12 houses counted from the Moon in a succinctly brief manner reproduced hereunder:

Ist House	:	There is the dawning of fortune.
IInd House	:	Loss of wealth
IIIrd House	:	Success
IVth House	:	Fear
Vth House	:	Sorrow
VIth House	:	Freedom from disease
VIIth House	:	Happiness
VIIIth House	:	Untoward events
IXth House	:	Sickness
Xth House	:	Attainment of cherished wishes
XIth House	:	Joy
XIIth House	:	Expenditure.

MARS

Mars is benefic in transit in houses 3,6, and 11 from the natal Moon.

1st House: Mars in transit over the natal Moon is stated to cause dejection. Separation from loved ones. Diseases related to the impurity of blood may also occur.

IInd House: *Mantreshwara* says *'Gira-dosham"* - troubles caused by an irreverent and uncontrolled tongue and ever so succinctly *"Arth-kshyam"*- the loss of wealth,are Mars' gifts which he bestows on those in whose horoscopes he is transiting the 2nd House. It is of course in keeping with significations of speech and wealth attributed to the second House.

IIIrd House: In the third House Mars generates happiness due to *"Jayam"* and *"pramodam"* that is success and enjoyment. It is a benefic house for Martian transit.

IVth House: In the fourth House the *"Sukha-sthanam"* Mars in his transit is quite capable of causing *"Sthan-brhansham"* and *"Bandhu-dukham"* loss of position and attendant humiliation. There may also be sorrow through siblings.

Vth House: Fever, futile and totally unwarranted worries, and anguish for the sake of the welfare of the son *("Putra hetu vyatha")*. The book also attributes *"Kalaham"* (strife, jealousy and internecine quarrels) to Mars' Transit through the 5th House.

VIth House: *"Ripu kalha nivrathim"* - One is finally rid of enemies and petty jealousies. Diseases are overcome; Victory; Gains and Successes are bestowed by Mars.

VIIth House: Lessening of conjugal happiness and bouts of diseases are Mars' gifts to the 7th House.

VIIIth House: Disease and loss of honour accrue in the wake of Mars' transit through the 8th House.

IXth House: *"Baldeh dhatu kshya"* - there would be bodily weakness due to wastage of essential constituents of the body.

Xth House: Unseemly and out of character behaviour; a *"Vighna"* (obstruction) in the works undertaken are the results attributed to the transit of Mars through the 10th House.

XIth House: Mars in this house gives financial gains, freedom from diseases and an addition to properties.

XIIth House: Loss of wealth and diseases.

MERCURY

Mercury is benefic in transit in houses 2,4,6,8,10 and 11 from the natal Moon.

Mantreshwara has dealt with Mercury's transit very briefly. He must be wanting to make some point about the Father-Son duo i.e. the Moon and Mercury, it is obscure. Our aim here is merely to know and grasp classical lore. Therefore we are withholding detailed comments at this stage. *Mantreshwara* says:-

Ist House	:	Loss of wealth.
IInd House	:	Financial gain.
IIIrd House	:	Fear from enemies.
IVth House	:	Influx of money.
Vth House	:	Misunderstandings with the spouse and possibly with children also.
VIth House	:	Success.
VIIth House	:	Misunderstandings.
VIIIth House	:	Acquisition of children, wealth etc.
IXth House	:	Impediments.
Xth House	:	Happiness.
XIth House	:	Prosperity.
XIIth House	:	Fear of humiliation.

JUPITER

Jupiter is benefic in transit in houses 2, 5,7, 9,11 from the natal Moon.

1st House: The native, in whose horoscope Jupiter is in Transit in the *Rashi,* may have to leave his country, incur heavy expenses and face enmity.

IInd House: *"Sva-vacham phalam" - Mantreshwara* has used a wonderful phrase so pregnant with beautiful meanings! The words acquire the power to give results. They attain Jupiterean wisdom and become meaningful. In addition

there is an inflow of money and *"Kutumb-sukh"* - happiness of the entire clan

IIIrd House: Loss of position, business is obstructed and there is grief in the friends circle.

IVth House: Sorrow through relations and possible humiliations. There may be a danger through cattle (Vehicles are apt in the modern context).

Vth House: Share, Bonds, Property, Happiness of having children, good friends and the grant of royal favours.

VIth House: Likely bouts of sickness and enmity. Sufferings at the hands of superiors.

VIIth House: Happy and fruitful journeys. Conjugal felicity and happiness from children.

VIII House: Fatigued body, wearying journeys, Miserable due to bad luck and monetary loss.

IX House: *"Sarva saubhagya siddhi"*- all round success, great luck! Is what the sage decrees for this Transit of Jupiter in the 9th House. Period of prosperity.

Xth House: *"Putra bhava"* -The children may suffer, as this is the 6th House from the 5th house of the children. One may need to pay attention to his property also.

XIth House: Children, honour, new and coveted positions.

XIIth House: Grief and fear are the likely results of this Transit.

VENUS

Venus is, in transit, benefic in houses 1, 2, 3, 4, 5, 8, 9, 11 and 12 from the natal Moon.

1st House : A period that gives all kinds of enjoyment.

IInd House : Financial gains.

IIIrd House : Prosperity.

IVth House : Increased happiness; influx of friends.

Vth House : *"Putra-labdhim"* declares *Mantreshwara.* Arrival or birth of children.

VIth House : Likely mishaps.

VIIth House : Trouble to the spouse.

VIIIth House : Gains and wealth.

IXth House : Happiness.

Xth House : Quarrels.

XIth House : Safety.

XIIth House : Acquisition of money.

SATURN

Saturn is benefic In transit 3, 6, and 11 from the natal Moon.

1st House: Suffers diseases and does unpleasant tasks.

IInd House: Loss of wealth and children.

IIIrd House: Gains employment; gets servants and has access to money. A good transit.

IVth House: Loss of spouse; bad vibes with relations and loss of wealth.

Vth House: Mental aberrations and total confusion. Decline of wealth. Children suffer,

VIth House: *"Sarva saukhyam"* - All round happiness says the Sage

VIIth House: Depression; fear; loss of wife and travelling.

VIIIth House: Losses, general suffering to children, cattle and friends.

IXth House: Financial loss. A period laced with obstructions. Perpetual sorrow.

Xth House: Loss of honour and committing of sinful deeds. May suffer diseases.

XIth House: All kinds of happiness; acquisition of wealth and honour.

XIIth House: *Worthless and fruitless businesses. Sicknesses to spouse and children.

*This marks the commencement of *Sade saati,* which needs a detailed treatment and has been dealt with separately in Chapter V of the book.

RAHU AND KETU

Rahu and Ketu are, benefic, in transit in the same houses as that of the Sun. Rahu's transit results are given by the Sage which are:

1st House: Sickness.
IIrd House: Loss of wealth
IIIrd House: Happiness
IVth House: Sorrow
Vth House: Financial loss
VIth House: Happiness
VIIth House: Loss
VIIIth House: *"Sukh nash mrityum"*- Danger to life, loss of happiness-sage *Mantreshwara* decrees.
IXth House: Loss
Xth House: Gains
XIth House: Happiness
XIIth House: Expenditure.

Mantreshwara goes on to state that Mars and the Sun give their results in their passage through the initial 10° of a house. Jupiter and Venus are effective in their transit between 10° and 20° in a house. Moon and Saturn are result giving during the last 10° of a house. Rahu and Mercury are effective throughout the 30° passage through the house.

It must be re-stressed that Transit results given by Sage *Mantreshwara* are very general. Their application needs to be carried out with sceptic care. These results are subject to major modifications due to the placement and lordship of planets; the *Yogas* in the horoscope; the chronological age of the native, the *Dasha* sequence operating at a particular time and the strength of the house and planets. Modifications have been dealt with while discussing the transit of Saturn over the Moon in a separate chapter.

These Transit positions bring out an answer as to **why Saturn and Mars are classified as malefic planets ?** They give poor results in 9 of the total 12 houses. They are beneficial in only 3 houses; that as we have already seen, are the 3, 6 and 11 (The TRISHDHAYA houses). The Sun, Rahu and Ketu are also malefics, and produce benefic results in 4 houses only. Please note that these are houses 3, 6, 10, and 11 which are also called *Upchaya* houses. *Upchaya* indicates steady, step by step growth.

Now the benefics, Moon and Mercury are conditional benefics. The Moon needs to be more than 96° away from the Sun to gain *Paksha Bala* and Mercury, the impressionable, needs to be devoid of malefic associations. Both these planets are benefic in 50% of total houses. They are slated to give good results in 6 houses each.

We are now left with Jupiter and Venus, the two unconditional benefics. Venus is a benefic result giver, in 9 houses, this very fact classifies him as a great beneficiary. A strong and well aspected Venus in any horoscope is a boon, which becomes superb, if the *Dasha* of this great benefic also coincides with the right chronological age. Jupiter is a benefic only in 5 houses but it makes up by its aspects. It has 3 aspects as against the singular aspect of Venus.

Now look at the total picture. 9 planets and 12 houses lead to a total of 108 positions. The benefic results are given by planets in the following number of positions:

Sun	4
Moon	6
Mars	3
Mercury	6
Jupiter	5
Venus	9
Saturn	3
Rahu and Ketu	4 each

These total 44 positions. Out of 108 likely positions, only 44 are capable of conferring benefic results, due to the transit of planets, 64 positions will produce adverse results. Take it in

another way. Planets in transit are provided with 40% benefic and 60% malefic positions. This is a true reflection of life. Life, per se is difficulty oriented. We need to work for benefic results. Left to transiting planets, the celestial delivery boys, we are in for a 60% difficult period.

The value of these Transit results with respect to the Natal position of the Moon is to gain an understanding of the Classical texts so that deviations are moored to a solid foundation.

There are so many deviations from this *Mantreshwara* given transit from the natal Moon sign. *Mantreshwara* himself has conceded and said "All *Lagnas are* available" for studying and applying transit.

Note an interesting transit capsule regarding the transit considered from the Natal position of the planet. Planets give poor results when they transit the following positions from their natal positions:

SATURN	:	FIRST HOUSE
KETU	:	SECOND HOUSE
JUPITER	:	THIRD HOUSE
MERCURY	:	FOURTH HOUSE
SUN	:	FIFTH HOUSE
VENUS	:	SIXTH HOUSE
MARS	:	SEVENTH HOUSE
MOON	:	EIGHTH HOUSE
RAHU	:	NINTH HOUSE

CHAPTER IV

THE PURANIC TRANSIT

This chapter deals with Transit, as propounded in *Narada Purana.* It is ennobling to know that we are studying a minuscule portion of a subject, called *Jyotisha,* which has been explained by none other than *Parampita Brahma* himself.

Vedha, the obstruction of benefic Transit results, by another transiting planet, has been explained in this chapter.

Vipreet Vedha, the blocking of malefic transit results, did not find mention in the classics. However, these are in wide use. Therefore, these have also been explained in this chapter.

THE VEDHA PLACES

In the *Narada Purana* Rishi *Sanandana* is giving a discourse on the *Vedanga Jyotish* to *Narada Muni.* The discourse is opened by the Venerable Rishi *Sanandana* with the words "I will now explain the *Vedanga* called *Jyotish* to you. This was in earlier times explained by Brahma himself and the knowledge of this science leads humans to achieve their *dharmic* goals." The *Shloka is, "Jyotishangama pravakashyami yadaukatam Brahmanapura, yasya vigyan matrena dharma siddhirbhavena nriama."*

He goes on to say, *"Jyotish Shastra* comprises four lakh *shlokas* laid out in three *'Skandhas'.* These *'Skandhas'* are named *Ganita (Siddhanta), Jatakam* (Hora) and *Samhita".* The details contained in each *Skandha* are then given out. What is of interest to us is that *Graha Gochara* is contained in the *Samhita* portion, dealing with the collective application of Astrology; Kings and subjects, weather and earth quakes, the *muhurtas,* the *samskaras* and as Rishi *Sanandana* says **the Transit of planets.**

Before we take a look at the *Sanandana Gochara,* let us absorb the raitonale of including Transit in *Samhita Skandha.* Every thing that happens to a human being is contained in the *Jataka Skandha;* relating individually to each one of us. Rightly speaking Transit should have been in the *Jataka Skandha.* It is

not there. This is not an over sight. One had always wondered why Transit is so scantily discussed in classics. The classics we study in detail deal with Hora or *Jataka.*

Rishi *Parashara* calls his work *Brihata Parashara Hora Shastra* and the venerable *Varahamihira* calls his work *Brihata Jataka.* Transit is not a part of *Jataka* or Hora so why discuss it. May be the Transit involved complicated synthesisation of transiting planets with the houses counted from the Moon sign, on the natal location of the planets, in the sensitive longitudes represented by the mid points of the houses, the PAC relations, and the transits in the divisional charts. This is what apparently moved the great *Parashara* in giving to us the *Ashtakavarga.*

The *Puranic Graha - Gochara* gives us the *Vedha* points. These are the ones reproduced by *Mantreshwara* in Phaldeepika.

Let us understand *Vedha.* Whenever a planet is transiting in a house counted from the natal Moon where he is due to give a benefic result, another specified house counted again from the natal Moon is designated the *Vedha* house.

Vedha stands for obstruction. In order that an obstruction is not caused to the conveying of the benefic result this specified *Vedha* house must be free from occupation by another transiting planet. Take an example, the Sun is to give benefic result when he is transiting in the 3rd house from the Moon sign.

The house specified as *Vedha* house that is, the house which would not permit the benefic results to reach the native, is the 9th house counted again from the natal Moon. The *Vedha* houses for other benefic transiting places of the Sun are; the Sun transiting in the benefic result giving 6th house gets *Vedha* from a transiting planet in the 12th house; the Sun in the 10th gets obstructed by a transiting planet in the 4th house; the Sun in the 11th house has the 5th as its *Vedha* house. Remember all countings are from the natal Moon.

The *Vedha* points for planets are as given below, the numeral on top, or the upper line, indicates the benefic transiting house, from the natal Moon, for that planet. The numeral in the lower line indicates the *Vedha* house counted again from the Natal

Moon which needs to be free of a transiting planet if the benefic results are to reach the native.

Sun	3	6	10	11						No *Vedha* by Saturn
	9	12	4	5						
Moon	1	3	6	7	10	11				
	5	9	12	2	4	5				No *Vedha* by Mercury
Mars	3	6	11							
	12	9	5							
Merc	2	4	6	8	10	11				
	5	3	9	7	8	12				No *Vedha* by Moon
Jup	2	5	7	9	11					
	12	4	3	10	8					
Venus	1	2	3	4	5	8	9	11	12	
	8	7	1	10	9	5	11	3	6	
Sat	3	6	11							
	12	9	5							No Vedha by Sun

Rahu and Ketu, according to *Mantreshwara,* give benefic results in the same houses as the Sun. Logically their *Vedha* points also are the same as the Sun.

There is no *Vedha* between father and son; we have two fathers in the Sun and the Moon; and their sons are Saturn and Mercury respectively. There is no *Vedha* caused by them to one another when they transit in *Vedha* producing houses.

An assessment

We have a total of 108 transit points, that is, nine planets, each one of whom is capable of transiting any of the twelve houses. Out of these 108 transit points in the horoscope we have been given 44 places where planets are due to provide beneficial results. There is thus an in built preponderance of a greater amount of malefic results than any jataka is designed to partake. This shortage of benefic results giving transit houses is further enhanced by *Vedha* houses. The *Vedha* houses curtail only

benefic houses. The *Vedha* houses are exactly the same in number as the benefic houses. We are therefore forced to reckon with another set of 44 houses that would advrsely effect the beneficial transit of planets. **The Transit is loaded in favour of providing a greater volume of malefic results. This is worth noting and remembering.**

Vam Vedha

There is an interesting point mentioned in the *Narada Purana.* It talks of *Vam Vedha. Vam Vedha* is the nullification of *the Vedhas.* It is achieved by the simultaneous transit of another planet with the planet transisting in the assigned benefic place and is facing *the Vedha.* For example let us assume the transiting Sun in the 3rd House from the natal moon. It is in a benefic place. However,the *Vedha* to it is caused by the simultaneous transit of any other planet in the 9th House from the natal Moon. This *Vedha* is subject to nullification if one or more planets join the Sun in the 3rd House. This finds no mention in *Phaladeepika.* It is worth researching by serious astrologers.

A Controversy. The Vipreet Vedha

There has been no mention of the *Vedha* applicable to the transit of planets in the malefic houses. The *Narada Purana* and its derivatives, as included in *Phaladeepika,* restrict themselves to pronouncing the *Vedha* or obstruction to the benefic Transits only. We have, however, got a table in the classic *Jataka Parijata* that gives the *Vedha* points for each planet covering its transit in each of the 12 houses.This table is given below:

Planet	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	2	9	3	6	12	7	8	10	4	5	11
Moon	5	1	9	3	6	12	2	7	10	4	5	11
Mars	1	2	12	3	4	9	6	7	8	10	5	11
Merc	2	5	4	3	7	9	6	7	8	8	I2	11
Jup	1	12	2	5	4	6	3	7	10	9	8	11
Ven	8	7	1	10	9	12	2	5	11	4	3	6
Sat	1	2	12	3	4	9	6	7	8	10	5	11

Notes:

1. Roman numerals indicate houses. Reckoning is from the Rashi or the natal position of the Moon.

2. Arabic numerals indicate the *Vedha* position again reckoned from the natal Moon. *Vedha* is caused to the benefic or malefic effect of a planet is transiting in a house indicated by Roman numerals.

(For example if Mars is transiting in the 4th House from the natal Moon, in the table above, we shall look up column IV and look across the row of Mars. We find 3 there which indicates that the malefic effects of Mars, transiting in the 4th house, are nullified if there is the simultaneous transit of any planet in the 3rd house, also reckoned from the natal Moon.)

3. These *Vedha* positions have been taken from a classic called *'Kaala-prakashika'.*

4. Rahu and Ketu in transit are similar to the Sun. This is what *Mantreshwara* says in *Phaladeepika.* It is worth mentioning that there is a section of astrologers who prefer examining transit results of the Nodes differently. They treat the transit of Rahu in a manner similar to the transit of Saturn and the transit of Ketu as similar to that of Mars. We prefer to follow *Mantreshwara.*

In Vipreet *Vedha* there is one more opinion.This opinion is whether the *Vedha* points were to be reckoned from the Natal Moon as has been propounded by the Narada Purana and the venerable *Mantreshwara* or would it make more sense in reckoning them from transiting planets. The reckoning from transiting planets has the support of *Rishi Kashyapa. Muhurata Chintamani* after giving *Vedha* points from the natal Moon, which conform to the Puranic dispensation, goes on to give the Veepreta *Vedha* points from transiting planets. This is to obstruct the malefic effect of transiting planets transiting in malefic result producing houses.

Vipreet *Vedha* is controversial. It does not have *Puranic* sanction. It is to be rigorously tested before use. It is presently to be taken as a useful addition to our knowledge about transitory modifications.

THE TABLE

Sun - Transit places- Vipreet *Vedha* places-	4 5 9 11 3 6 10 11	from Natal Moon From Transit Sun
Moon - Transit places- Vipreet *Vedha* places-	1 4 5 8 9 12 2 3 6 7 10 11	from Natal Moon From Transit Moon
Mars - Transit places- Vipreet *Vedha* places-	5 9 12 3 6 11	from Natal Moon From Transit Mars
Mercury - Transit places- Vipreet *Vedha* places-	3 6 7 9 12 2 5 8 10 11	from Natal Moon From Transit Mercury
Jupiter - Transit places- Vipreet *Vedha* places-	3 4 10 12 2 5 9 11	from Natal Moon From Transit Jupiter
Venus - Transit places- Vipreet *Vedha* places-	6 7 10 2 5 9	from Natal Moon From Transit Venus
Saturn - Transit places- Vipreet *Vedha* places-	5 9 12 3 6 11	from Natal Moon From Transit Saturn
Rahu/Ketu-Transit places Vipreet *Vedha* places-	4 5 9 11 3 6 10 11	from Natal Moon From Transit Nodes

CHAPTER V

THE TRANSIT INFLUENCERS

The Transit of Saturn over the natal Moon forms the backdrop of explaining how various factors influence Transit and affect modifications. The background has been deliberately chosen since Saturn's Transit over the Moon has seriously misunderstood overtones. Transit influencers also contribute in dispelling myths and phobias about *Sade-Sati* with knowledge and understanding.

THE TRANSIT INFLUENCERS

Planets in transit absorb influences generated by different, though definable factors. These influences either impinge, constrict or aid, enhance the results that are due to be delivered by the celestial delivery boy. The factors are as listed below:

1. The Ascendant
2. The *Nakshatra* (Tara),
3. The *Moorti Nirnaya,*
4. The *Ashtakavarga* strength, and;
5. The *Dasha* syndrome.

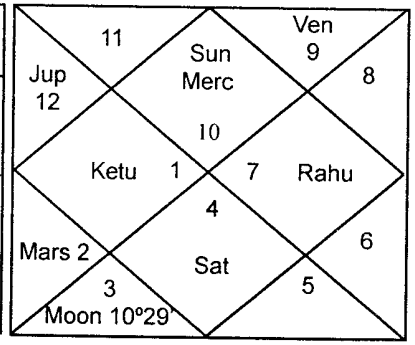
The influences of these factors, affecting the transit of all planets, are analysed in detail in succeeding paragraphs. Before undertaking a detailed analysis of these factors, let us examine the effect of Saturn's transit over the Moon. We have chosen this Transit of Saturn over the natal Moon, for the simple reason that Saturn is the slowest moving planet and thus provides a chance of analysing and synthesising influences in a little more detail than what would be possible with a faster moving planet. However, to keep a balance, of Saturn's transit is being studied in respect of its movement over the Moon, the fastest moving planet. We are aware that it takes almost 30 years for Saturn, also called *'Manda'* (the slow one), to go round the Zodiac. It obviously implies that it stays in a Rashi or a sign for almost two and a half years.

The transit of Saturn related to the Moon is called *Sade Sati.* It commences when Saturn reaches the house previous to the one where the natal Moon is located in a horoscope. It finishes when Saturn transits out of the house next to the one where the natal Moon is in the horoscope. Saturn has, therefore, transited three houses. The First house was the one which was 12th to the natal Moon, the second was the one where the Natal Moon was located and the third was the house 2nd to the natal Moon. The time taken by Saturn in transiting these three houses, at the approximate rate of two and a half years per house, comes to seven and a half years. Seven and a half is *"Sade* Saat" in Hindi. Hence this seven and a half years transit of Saturn from one house before the natal Moon to one house after the natal Moon is called *"Sade-Sati".*

The Saturn in August 2007 was transiting in Leo. For those persons who have the Moon in Cancer in their horoscope, Saturn was transiting in the 2nd House from the Moon. Their *Sade Sati* commenced when the Saturn entered Gemini in July 2002. It ends when Saturn leaves Leo in early 2010. The *Sade Sati* of persons having their Moon in Leo would be over when Saturn transits out of Virgo. Similarly for those people, whose Moon sign is Virgo, the *Sade Sati* commenced with the entry of Saturn in Leo and would last till Saturn transits out of Libra.

Let us take a practical example. In the horoscope given below:

<table>
<tr><td>Jup</td><td>Ketu</td><td>Mars</td><td>Moon
10°29'</td></tr>
<tr><td></td><td colspan="2" rowspan="2">12-02-1976
05:45</td><td>Sat</td></tr>
<tr><td>Asc
Sun
Merc</td><td></td></tr>
<tr><td>Ven</td><td></td><td>Rahu</td><td></td></tr>
</table>



The Moon is in Gemini. The *Sade Sati* of this jataka commenced when Saturn, in Transit entered Taurus, which was

on 3 June, 2000 and lasted till 01 November, 2006 when Saturn transited out of Cancer. The total span of these three houses is 90°. The housewise transit of Saturn is in keeping with classical dicta. However an important fact is ignored. The fact pertains to the placement of the Moon in a house, the in birth chart. The Moon could be placed at 1° in a house in a horoscope or it could be placed at 29° in the same house in another horoscope. There would be no difference in the commencement or the end of *Sade Sati* in both cases. An astute astrologer, **Shri Katawe** suggested the longitude of the Moon be taken as the mid point of the *Sade Sati* and that the *Sade Sati* should deem to have commenced when Saturn, in Transit, arrives at a longitude that is 45° less than the longitude of the Moon. It would then end when Saturn in transit would cross the longitude that is 45° more than the longitude of the Moon. This would mean the person having his Moon at 1° in Aries would begin to experience his *Sade Sati* when Saturn arrives at 16° in Aquarius. However, another person having his Moon in the same sign Aries, but at 29°, would begin to experience the *Sade Sati* only when Saturn arrives at 14° in Pisces. Similarly the end of the influence of *Sade Sati* would also be different in both cases. In the first case *Sade Sati* would end at 16° in Taurus while as in the second case it would till last Saturn reached 14° in Gemini. This means persons, even though their Moons are in the same sign, would experience the *Sade Sati* at different times. This appears more logical and is more in keeping with what is generally experienced.

This is how it will apply to the horoscope given above. The Moon is at 10°29' in this horoscope in the sign Gemini. We take this is to be the mid-point of the *Sade Sati;* with the *Sade Sati* extending 45° either side of it. The *Sade Sati;* would commence when Saturn reaches 25°29' in sign Aries and would come to an end when Saturn reaches 25°29' in Cancer.

Generally *Sade Sati* is considered sinister. Like all other planetary Transits, Saturn's Transit over the Moon has to be viewed in the context of the entirety of any given horoscope. It sounds so illogical to single out this Transit and attribute evil designs to it. It is worth examining and ascertaining the reasons that have led to this Transit's portrayal in colours that induce fear

and apprehension. Saturn is a morose planet. It is a hard taskmaster; a stern disciplinarian. When it interacts with the Moon, it effects the mind which, Moon represents. Generally astrologers predict a depression inducing period when Saturn is found interacting with the Moon. Not even the die-hard, a total optimist, would welcome a period of seven and a half years of depression. We have already examined the importance of the Moon in Transit. It is the mind that makes us feel happy or sad. The fact is that our total emotional set up and perceptions are mind induced and therefore, Moon controlled. Surely, Saturn would do what it has to, when it influences the Moon. Logically, it would, without any doubt, induce depression. This statement has been made without reference to any horoscope. This is where the trouble resides. When people describe *Sade Sati,* they overplay the bad without examining the horoscope and underplay the good once again discarding the horoscope. No two persons can undergo identical *Sade Sati* stresses or joys. This is where factors generating different influences step in, which are being examined now. A very important factor is the Ascendant.

The Ascendant:

The Ascendant fixes the order and the lordship of the houses in a horoscope. The simple rule is that if a planet is the lord of a Trinal House, its influence induces a benefic modification to the likely result of the Transit of the planet. Applying this rule to the Transit of Saturn over the Moon it is found that if Saturn and/or the Moon are lords of a trinal, house, the results will be beneficial. The trinal houses are the first, fifth and ninth. We examine this in the table given below:

Ascendant	Saturn's lordship	Moon's lordship	Remarks
Aries	10 & 11	4	No Trinal Lordship
Taurus	9 & 10	3	Sat is Yoga Karaka & 9L
Gemini	8 & 9	2	Sat is 9 L
Cancer	7 & 8	1	Moon is LL
Leo	6 & 7	12	No Trinal Lordship
Virgo	5 & 6	11	Sat is 5 L
Libra	4 & 5	10	Sat is Yoga Karaka & 5L
Scorpio	3 & 4	9	Moon is 9 L
Sagittarius	2 & 3	8	No Trinal Lordship
Capricorn	1 & 2	7	Sat is LL
Aquarius	12 & 1	6	Sat is LL
Pisces	11 &12	5	Moon is 5 L

Notes:

1. The fiery ascendants Aries, Leo and Sagittarius are the ones where Saturn and the Moon do not have a trinal lordship.

2. For the other 9 ascendants either Saturn or the Moon have the trinal lordship.

3. Saturn is Yoga Karaka for Taurus and Libra by virtue of his lordship of a Trine and a Kendra simultaneously.

The *Sade Sati,* in case of persons having Fiery ascendants i.e. Aries, Leo or Sagittarius, is bereft of the benign lordship of a Trine by either Saturn or the Moon and is likely to be harsher than the Sade *Sati,* in case of the other 9 ascendants. Let us apply it to the horoscope given on page 26.

The Ascendant is Capricorn. Saturn is the lord of Lagna and the 2nd House and the Moon is the 2nd lord from the Moon sign.

	Saturns' Lordship	Saturns' Placement	Moons' Lordship	Moons' Placement
Form Asc	1 and 2	7	7	6
From Moon	8 and 9	2	2	1

A perusal of the above table indicates a repetition of the 7th House when counted from the Ascendant and a repetition of 2nd House when examined from the Moon. Saturn has actively activated the 2nd House from the Ascendant and the 8th House from the Moon. The Moon has done the same for the 2nd and 7th Houses. Synthesising the affected houses from both Saturn and the Moon we find Lagna also getting activated. Now, it appears logical that Saturn's transit over the Moon should give a result pertaining to the 2nd House, 7th House and Lagna.

The Jataka got engaged on 2nd July, 2000. (Remember Saturn entered Taurus on 3rd June, 2000). Saturn produced the 7th House results. Jataka married on 3rd December, 2000 confirming the 2nd and 7th House results. It also resulted in job loss along with some financial gains. During this period the Jataka also faced health problems.

What needs to be noted is that the ascendant modified the *Sade Sati.* The modifications accrued because of the lordship of Saturn and the Moon.The results, however, took into consideration the placement of these planets. Once again look at the table above and see how lordships and placements are synthesised. It is also to be borne in mind that a horoscope produces results in its entirety. We have isolated Saturn and the Moon in this horoscope to explain the synthesisation of lordships and placements for the express purpose of studying influences generated by the Ascendant. Remembering that it was the Ascendant, which fixed the lordship as well as the numerical order of houses.

THE TALE OF TWO MOONS

Murti-Nirnaya

The tale of two moons starts when a planet ingresses into a *"Rashi"* or a sign. Most astrologers restrict this fascinating tale to the entry of slow moving planets like Saturn and Jupiter. It can be done for any planet. There is no astrological bar; one has to assess one's inclination and the availability of time.

The two Moons are the natal Moon and the transiting Moon. The timing of the study of their respective positions is the one that is given by the ingress of the planet into a fresh sign. Take for example, Saturn. It entered Leo at 07.12 hrs on 1st November, 2006. The Moon at this time was transiting Aquarius. We now have to examine the relationship between the Natal Moon, which is in Gemini and the Transiting Moon in Aquarius. We count the number of houses the Transiting Moon is away from the Natal Moon. From the Natal Moon, the transiting Moon is 9 houses away. We now consult the table to get the Murti. For the Moon

transiting in the 9th House from the Natal Moon the Murti as per the table is Rajat. This promises good results and to that extent modifies the results of Saturn's stay in Leo. For the transit of Saturn in Virgo, a fresh Murti has to be worked out, which will depend upon the position of Transiting Moon at the time of Saturn's ingress in Virgo. In the same manner Murti's can be worked out for others planets also.

Murti	***Transit Moon***	***Remarks***
Swarna (Gold)	1, 6 & 11	reckon from natal Moon
Rajata (Silver)	2, 5 & 9	reckon from natal Moon
Tamra (Copper)	3, 7 & 10	reckon from natal Moon
Loh (Iron)	4.8 & 12	reckon from natal Moon

The *Murtis* give the results as their name suggests viz. *Swarna* should give the best ones while *Loh* may induce the lowest ones. Like everywhere else in astrology, there are different opinions on this issue. Even though all opionions are welcome, however, it is suggested that the dispensation, given above, may be tried.

Constellation Transit:

We shall now examine the transit of Saturn through constellations. The constellation, where the Moon is at the time of birth, is called the *"Janma Nakshatra".* In the case of the horoscope under examination, the Moon at birth was in Gemini at 10°29' in Ardra, *a* constellation ruled by Rahu. Ardra, therefore, is the *"Janma Nakshatra".* We now proceed sequentially. The constellation next in sequence to the *"Janma Nakshatra"* is called ***Sampata.*** In this example it would be Punarvasu, ruled by Jupiter. The next constellation i.e. the 3rd from the *"Janma Nakshatra"is* called **Vipata**. The *4th* one is ***Kshema;*** followed by ***Pratyari, Sadhaka, Naidhana, Mitra*** and ***Parama Mitra***.This completes the first set of 9 constellations from the "Janam Nakshatra." The next set of 9 constellations commences from the 10th star. This star is named ***Anujanma.*** The order and the names of constellations from *Anujanma are a* replication of the order and

the names from the *"Janma Nakshatra"*. The third Set commences in a similar fashion from the 19th star, which is appropriately called ***"Trijanma".*** It follows the same sequence and names of constellations as were seen from *Janma* and *Anujanma Nakshatras.*

Now we put it in a tabular form:

Janma 1st Star	Sampata	Vipata	Kshema	Pratyari	Sadhaka	Naidhana	Mitra	Parama Mitra 9th Star
Anujanma 10th Star	Sampata	Vipata	Kshema	Pratyari	Sadhaka	Naidhana	Mitra	Parama Mitra 18th Star
Trijanma 19th Star	Sampata	Vipata	Kshema	Pratyari	Sadhaka	Naidhana	Mitra	Parama Mitra 27th star

With the Natal Moon in Gemini, *Sade Sati* would commence when Saturn enters Taurus. The constellation would be Kritika, ruled by the Sun. The *Sade Sati* would end when Saturn leaves Cancer. *Ashlesha,* is the last constellation in Cancer, ruled by Mercury. The order from *Kritika* to the *Janma Nakshatra* i.e. *Ardra;* and from *Janma Nakshatra* to *Ashlesha* would be as under:

Naidana	**Mitra**	**Param Mitra**	**Janama**	**Sampat**	**Vipata**	**Kshema**
Kritika (Sun)	Rohini (Moon)	Mrigshira (Mars)	Ardra (Rahu)	Punarvasu (Jupiter)	Pushya (Saturn)	Ashlesh (Mercury)

Saturn in transit through the constellations would give the results as suggested by the names of these constellations. *Mitra; Parama Mitra, Sampata* and *Kshema* stand for decent results whereas N*aidhana, Vipata* and *Pratyari* stand for poor results. *Janma Nakshatra* is neutral. It is suggested for ease of remembrance, the odd numbers i.e. 3, 5 and 7 stand for poor results and even numbers i.e. 2, 4, 6 and 8 stand for good results. 9 is very good and 1 is neutral. The results of the transit of Saturn over the constellations need to be synthesised with the *Panchdha Maitri* of the constellation lords with Saturn. *Panchdha Maitri is* the combination of the natural enmity and friendship of planets with *Tatkalika Maitri or* temporary friendship, planets located in three houses ahead of the planet whose *Tatkilika maitri is* being

adjudicated as well as those that are located in three houses behind the planet are *Tatkalika* friends.

In the horoscope given in Page 26, Saturn is in Cancer. Three houses behind Saturn have Ketu, Mars and the Moon; and three houses ahead of Saturn is only Rahu. These planets become the *Tatkalika* friends of Saturn for this horoscope. Saturn, therefore, in the *Panchdha Maitri* becomes Neutral to the Moon and Mars and Adi Mitra of Rahu. So, during the transit of Saturn in the Nakshatra of the Moon (Rohini) and Mars (Mrigshira), which are Mitra and Param Mitra for this horoscope, the results of Saturn will be modified for the better. Saturn's transit through Krittika, which is the Naidana Nakshatra for this horoscope has become the Bitter Enemy of Saturn. Jupiter who owns Purnarvasu Nakshatra, which is Sampat Nakshatra for this horoscope has now become inimical to Saturn in Tatkalik Maitri, by being more than three houses away from Saturn, so the results of a transit of Saturn in the Sampat Nakshatra, as stated above, to give good results, are likely to suffer.

ASHTAKVARGA

(This topic has been dealt with in detail in Chapter VII. The readers who are not faimilar with this technique may peruse chapter VII.)

ASHTAKVARGA exercises a major modifying influence on Transit results. It is being explained in stages. For a quick snap shot one time assessment the *Sarvashtaka Varga* is used. The total points in the houses on either side of the Moon sign and the Moon sign itself are noted. *Mantreshwara* says in *Phaladeepika that* 28 or more points in a house permit the house to give good results. The points are studied in relation to one another in these three houses. Increasingly good results can be expected if the points are in ascending order in these three houses.

Let us look at the *Sarvashtaka Varga* points in the horoscope on page 26. The Natal Moon is in Gemini. There are 26 points in the 12th House from the Natal Moon, 27 points in the house where the Natal Moon is posited and in the 2nd House from there only 21 points. These points are put in a tabular form as under:

Taurus	Gemini	Cancer
26	27	21

These points are below average. Though there is a marginal increase of one point from Taurus to Gemini, there is a steep fall of six points from Gemini to Cancer. Therefore this period of *Sade Sati* would not be good for the jataka, purely while viewing it from *Ashatkavarga* only. However, jataka got married in Dec 2000 when Saturn transiting Taurus; and got two Children when Saturn, was transiting Gemini. He lost his job when Saturn was transiting Cancer.

This underscores the statement that the transit alone cannot manufacture results. The horoscopic promises are timed by the *Dasha* for delivery by Transit. The *Dasha* promise is paramount. Transit is a mere delivery boy. This point stands out in bold relief here. Saturn's transit into Taurus was good since there is a jump of 4 points from the previous *Rashi. 27* points in Gemini were strong and 21 in Cancer were weak .

The next stage in studying Transit results and assessing the modification generated by the influence of the *ASHTAKVARGA* is the *Bhinnastaka Varga.* In a *Sade Sati* the effects are due to the interaction of Saturn and the Moon. Hence the *Bhinnastakas of these* two planets are examined. The examination is concentrated on the houses, owned by the planet and the house where the planet is posited. Obviously if the Sun and the Moon have a single house lordship the examination will be restricted to two houses; the one that they own and the other one where they are placed. A possibility, when either the Sun or the Moon are posited in their own houses, we need to examine only one house in such cases. The examination centres on the numerical strength in these houses conforming to the standard *Ashtakavarga* rule. A house in the *Bhinnastaka Varga* can have a maximum of 8 points one each contributed by the 7planets and one by the Ascendant. Therefore 4 is the magic mark, it is considered neither good nor bad. Anything above 4 brings in good results and anything below this magic mark heralds poor results. Let us see the *Bhinnastakas* of both planets.

Rashis	10	11	12	1	2	3	4	5	6	7	8	9
Sat	3	3	2	4	2	2	3	4	3	5	6	2
Moon	3	3	7	3	2	6	3	4	4	6	5	3

Look at the points Saturn has in 10 (Capricorn) and 11 (Aquarius) the two houses that he owns. They are 3 and 3. Take the average, it is 3. Saturn is housed in cancer where there are only 3, points. Saturn has limited strength to promote the results of Cancer, the 3rd house from the Moon and the 7th house from the Ascendant. This limitation in strength would adversely affect the signification of both these houses. Weak planets in Trika houses are not too unwelcome. Take the Moon which has 3 points in 4 (Cancer), which it owns, and 2 points in 2 (Taurus) where it is placed.

The study of *Bhinnastaka* gauges the strength of a planet, which would determine its capability of producing the results of its lordship and the placement for delivery by transit. Having got the measure of the result producing strength of both these planets, let us further fine tune them to ascertain the specific period of good tidings. For this we use the *Prastharaka Ashtakavarga (PAV).*

Now we take the PAV of Moon for timing results. The relevant signs are those that are involved in the *Sade Sati* i.e. the Moon sign of the horoscope and one sign on either side of it. In this case our interest is in Sign 2 (Taurus), 3 (Gemini) and 4(Cancer).The PAV is given below.

(Kakshya)	(Taurus) 2	(Gemini) 3	(Cancer) 4
Sat 3° - 45'	0		
Jup 7° 30'		0	
Mar 11°-15'		0	0
Sun15°-0'		0	0
Ven 18° - 45'		0	
Mer 23° - 30'	0		0
Moon 27°-15'		0	
Asc 30° - 00'		0	

The PAV is the spreadsheet of the Bhinnastaka. Moon's *Bhinnastaka* shows 2 points in 2 (Taurus), 6 points in 3 (Gemini) and 3 points in 4 (Cancer). The PAV indicates planets that have contributed these points and also indicates the time when they would yield results. When Saturn transits the longitudes shown against the *"Kakshya"* (Compartment) containing the benefic point *(Bindu),* results should accrue. For example when Saturn would, in its transit, traverse 0° to - 45' in 2 (Taurus), it gets the support of a *Bindu* provided by Sat. Since Sat is the Lagna Lord and 2nd Lord of this horoscope, good results pertaining to the Lagna and the 2nd House would accrue.

What this *Kakshya* analysis of the transit of Saturn has done is that, for the three signs of transit during *Sade Sati,* it has given us 24 differing shades of likely results.Each *Kakshya* provides its result based on the following analysis. A *Bindu* in the *Kakshya* enables a transiting planet to induce a result; the result would be related to the lordship of the planet contributing the *Bindu from* the ascendant, as well as to its five-fold friendship *(Panchdha Maitri)* with the transiting planet. We have analysed Saturn in the case of *Sade Sati.*

Summarising, on the gross level of a quick snapshot assessment is possible with the points that the concerned sign have in the *Sarvashtaka Varga.* Secondly at the subtle level the strength to generate and package results for delivery is the task that the *Bhinnastaka Varga* indicates. The package is delivered by the transiting planet according to its movement in a particular *Kakshya* of the PAV.

The Dasha Syndrome

We are aware of the fact that Transit is subservient to *Dasha/ Antardasha.* What *Dasha/Antardasha* packages, Transit delivers. There are three possibilities. Firstly if the *Dasha* and Transit both are good; the results would be good and achieved with little effort. Secondly the *Dasha* can be good and the Transit bad, the goods packed by the *Dasha* would possibly be delayed or even mutilated by Transit. Thirdly if both the *Dasha* and Transit are bad, only

poor results can be expected in such cases. The *Dasha/ Antardasha* is a very important modifier. It is not being dealt with in detail as it is not a part of Transit, and forms the subject of a separate study. What needs to be emphasised here is that if the *Dasha* were not to prepare the package, there would be nothing for the Transit to deliver.

There are three interesting facets that also pertain to the Transit of Saturn.The first one is *Ashtama Shani.* Saturn's Transit in the Eighth House from the Moon goes by this name. It is considered an evil Transit. It is also subject to modifications discussed above. As a matter of fact Saturn transiting in the Eighth House with this house having 28 or more points in the *Sarvashtaka Varga* would not only refrain from evil doings but may in fact give unexpected (Eighth House signification is sudden results) good results. One of the spectacular predictions of Shri K.N. Rao underscores this assertion. Shri D.N. Dixit had Saturn transiting in the 8th House from his Natal Moon when he came up for consideration of the Chairmanship of a major industrial house. All astrologers expressed scepticism about his success. Virgo, in his Eighth House, had 36 points. Against all apprehensions he succeeded. So much for the evil Ashtama Shani! Saturns in the 8th from the Natal Moon is also called "Laghu-Kalyani".

The second facet is Saturn transiting in the 4th House from the Natal Moon.This is called ***Kantaka Shani*** (the 4th House is also called Kantaka-the thorn). This is also looked at as an evil Transit. However, as in the previous instance, this is also subject to modification.

The third facet is the transit of Saturn over the **Natal Moon placed in the Eighth House** from the ascendant. This is also supposed to cause problems and needs to be handled with care.

The inescapable inference is to apply factors influencing results and modify the likely prediction.

CHAPTER VI

BHAVA SIDDHI KAAL-TIMING OF RESULTS

In this chapter we briefly see the method of ascertaining the strength of a house and its lord. We look at Transit sensitive areas. We do a stage by stage analysis with the help of horoscopes and time the results of various happenings.

BHAVA SIDDHI KAAL-TIMING OF RESULTS

When will a house yield results ? The answer to this question is contained in a three-stage exercise. In **stage 1** a quick look is given to the promise of a horoscope, flowing from and in direct proportion to the strength of the Bhava (house) and its Lord. The strength of a Bhava and its Lord is augmented by it's PAC relationships with other planets. The houses and the yogas that influence them decide the quantum and the quality of likely results. The promise is gauged by the analysis of a horoscope.

In **Stage 2,** the Dasha planets i.e. the MD/AD/PD Lords package promised results and prepared them for delivery. Transiting planets deliver these results in **stage 3**. The process is now examined stage by stage.

Stage 1.

Promise in a Horoscope

A horoscope can give the results only to the extent promised in it. A horoscope needs to be analysed to gauge promises. The analysis of a horoscope is a subject in itself and justice cannot be done to it in an abridged form. It is, therefore, not being done in this book. A snapshot, quick method is being explained to assess the strength of a house and its lord. This assessment of strength is essential as it decides the fructification level of a

promise. The assessment of strength is akin to the study of a piece of land to ascertain its fertility level. The fertility level of any horoscope depends directly on its strength, ascertained by the strength of the houses and their lords.

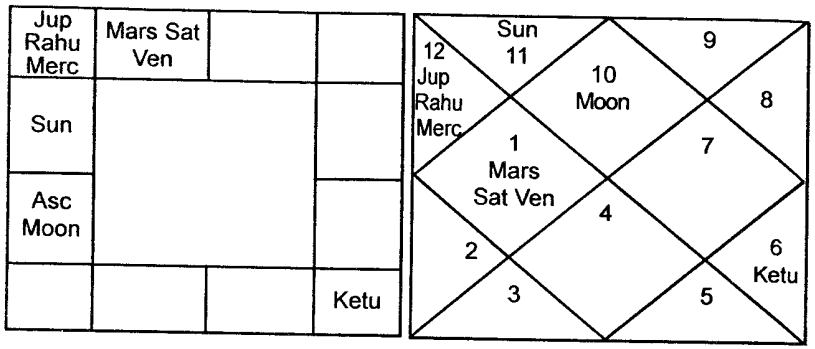
THE STRENGTH OF THE HOROSCOPE

In any horoscope the strength is assessed by a study of the horoscope from the Ascendant and the Moon sign. A suggested way is that the Ascendant is first examined. There are two ingredients of the Ascendant; or for that matter any house; the first one is the house itself also referred to as the Bhava and the second one is the lord of the house, the Bhavesh. Perhaps there are as many different ways to analyse a house and its lord, as there are astrologers. Each one of the astrologers develops a way suiting his genius; and that is the way it should be. However, as said earlier, a quick way of assessment of the strength of a Bhava and its lord is being suggested.

The first aim is to find out whether the house is strong or weak. This can be done, at least in the early stages, by following a pithy and apt Shloka *"Yo yo bhav swami drishto yuto va saumyerva sytasya tasyat vridhi,"* meaning any house that has any thing to do with its Lord gains strength. It also does so if benefics establish a PAC relationship with it and its lord or it is hemmed in by benefics.Since we are dealing with a horoscope, the benefics are functional benefics for that Ascendant. Hemming in of a house by benefics implies there is a benefic planet in both houses located on either side of the house under consideration. This is also called *"Shubha-Kartari".*

First Ascertain the strength of the house by applying these three parameters on a numerical scale. One would not be quite wrong if 65% weightage is given to the Lord's relation with the house, 20% to aspects by the benefics and 15% to the house placed in "Shubha-Kartari."

Let us now take the horoscope given below as an example:



We now proceed house by house and ascertain its interaction with its lord. We start with the Ascendant first whose lord is Saturn. Saturn is aspecting the Ascendant. Therefore, we can safely say the Ascendant is strong.

Now we move on to the 2nd House. Here also Saturn is its Lord, which has nothing to do with the 2nd House. Sun, the 8th Lord (hence a functional malefic), is posited in the 2nd House. Further, the 2nd House is not flanked by benefics. This house is, therefore, weak.

The 3rd Lord is placed in the 3rd House, giving it strength.

The 4th also has its Lord posited in it, making it strong.

The 5th and 6th Houses are bereft of association of their lords. Further, neither do they enjoy the placement of benefics nor are these houses flanked by benefics. These are, therefore, weak.

Note an interesting sequence of aspects on houses 7th to 11th. The 7th Lord Moon aspects the 7th House; Sun the 8th Lord aspects the 8th House. Again Mercury, the 9th Lord, aspects the 9th House alongwith Jupiter. The 10th House is aspected by its Lord Venus; and finally the 11th House receives the aspect of Mars, its Lord, from the 4th House.

In this horoscope 8 out of 12 houses are strong. This is to be understood at two different levels; firstly the horoscope is strong as 8 out of 12 are strong houses. The implication is that the horoscope provides a very fertile ground where a little effort could quite easily provide the desired result. This can also qualify to be called a lucky horoscope. Secondly the lords of these 8 strong

houses can reasonably be expected to give complete results during their *Dasha / Antara Dasha* and Transit.

This exercise of assessing the strength of the horoscope as a whole and individual houses is generally neglected. It is this assessment, which give an idea of the fructification level of the house in that horoscope, remembering that a house is not an independent entity and even a strong house would be hampered in its result giving inclination in a weak horoscope. A horoscope that has 4 or more strong houses is on its way to gaining strength. Obviously 6 strong houses brook no obstacles, To remember Indira Gandhi with 3 exchanges had 6 strong Houses.

Strength of the lord of a house

The strength of the lord of a house is dependent on a host of factors. Some of the important factors are:

1. Lordship and placement: Planets placed close to the *Bhava-madhya* (mid-point of a house) are considered well poised to give results. The *Bhava-madhya* is designated by the longitude of the Ascendant.

2. The PAC relations: The PAC of planets in the horoscope bring qualitative changes in expected results.

3.The *"Deeptadi Avasthas"*: The great *Rishi Parasara* has indicated various *Avasthas (*states) of the planets. These *Avasthas* briefly are:

I. Deepta-Planets in their exaltation sign. Broad results are - Courage, Wealth, Victory over enemies, Graciousness and Lasting Happiness.

II. Swastha - Planets in their *Mooltrikona Rashis* and Own Houses. Own conveyance, access to jewellery, comfortable living, rise as a commander and victories.

III. Mudita - Planets in houses of their friends. Monetary gains, well meaning behaviour, Peace of mind.

IV. Shanta - In the Vargas of benefics. Peace of mind, friendliness, advisor to important people, writing, religious inclinations.

V. Shakta - Retrograde planet (Some say a planet rising after

combustion is also called *Shakta).* Ability to execute tasks, happy, famous, valorous.

VI. Peedita - Asta (Combustible) planets. Diseases, notoriety. Failed attempts, addiction.

VII. Deena - Debilitated *(Neecha).* Scared, lost vitality, enemity, grief stricken.

VIII. Vikala - Conjunction with malefics. Powerlessness, questionable company, servitude and servility gives gains, loss of self-respect.

IX. Khala - Planet defeated in planetary war. Enemity, tenseness in the house, travel abroad, poor and angry.

4. *Vargottama* planets. These planets are as strong as the lords of the houses that have a relationship with their Lords.The *Vargottama* planet gives results tabulated for the *Deepta Avastha* above.

5. *Gocharasta and Agocharasta planets:* Planets in their exaltation, *Mooltrikona,* or own houses are neither combustible nor debilitated and not in the 6th, 8th or 12th Houses are *Gocharasta.* The planets that are not *Gocharasta are Agocharasta. Gocharasta* planets give their designated results, while *Agocharasta* planets do not do so.

6. Matching of planet's and house's significations: A proper match between the significations of the planet and that of the house where the planet is placed augurs good results.

7. *Yogas:* Yogas in a horoscope a planet is forming, are a strong indicator of the extent of fructification of the horoscopic promises of that planet.

8.The state of the planet in divisional charts: It is important to understand the state of planets in divisional charts, particularly regarding augmentation or depletion of strength.

A strong house and a strong lord augur well for the Jataka. Having got the measure of strength of the horoscope, the next logical step is to find out, if these houses are being activated at the right time. This is done by working out the *Dasha* and its likely result and matching it with chronological age. If in a horoscope the 7th house is strong and capable of giving results

and its *Dasha* is arriving at the age of 70 plus, there is a mismatch, and the resultant adventure will bring the Jataka, even if he be a VIP, no accolades. On the other hand, the *Dasha* of the 10th Lord or the *Lagna* Lord arriving in the early 20s would be just right to launch the native onto a fruitful career.

STAGE 2

The Dasha syndrome.

We are dealing mainly with the *Vimshottari Dasha.* In *Vimshottari D*asha consideration of the MD, AD and the PD are adequate for most purposes. The detailed consideration and application of *Dashas* is to be taken from the standard works on the subject like **"Predicting through the Vimshottari dasha"** by K.N. Rao and **"Dasha Nirnay"** by **Z.** Ansari. The *dasha* planets carry out the charter allocated to them due to their lordship, a strong dasha lord gets into a position of preparing a full package. A *Dasha* Lord friendly with the Ascendant lord as well as other *dasha* lords. We are dealing with three *dasha* lords that is the MD, AD, and PD lords. Their mutual friendliness helps the Jataka enjoy results to the fullest extent. Benefic *dasha* lords with good strength are a boon. The Dashas of the LL, 10L and exalted planets are generally good.

STAGE 3

The Transit

There are four potential fructifiers of Transit results. These four are the LL, the lord(s) of the concerned house(s), the Dasha planets, that is Lords of the MD, AD, PD and the Significator of the event. When these four together or in different selections, transit into the likely result giving area of a house, they deliver the package ordained by the promise in the horoscope and prepared by the Dasha Lords.

It becomes essential to know the Karkas i.e. Significators of the 12 houses and the Karakatava (significations) of planets. *The natural* Karakas *of the 12 houses are as laid out in table 1*

given below. The 4th and 10th Houses have multiple Karakas, hence the term MK has been put there.

Table 1

House	1	2	3	4	5	6	7	8	9	10	11	12
Planet	SUN	JUP	MAR	MK	JUP	MAR	VEN	SAT	SUN	MK	JUP	SAT

Each of the nine planets also have their normal significations e.g. Sun signifying father and government, Moon signifying mother, pearls white objects etc. These are given in table 2 below.

Table 2

SUN	Soul, Power, Influence, Courage, Fires, Favour of rulers/Government, Knowledge. Enlightenment, Bones, Valour, Eyes, Bile, Body, Mental purity. Short stature, Copper, Openness, Red Coral, Anger, Satvika, Enthusiasm, Father.
MOON	Mind, Heart, Women, Happiness, Liquids, Silver, Mother, Pearls, Abilities, Facial lustre, Grace, Pleasures, Agility, Splendour, Fame, Beauty, Love, Fish, Clothes.
MARS	Valour, Strength, Weapons, Administration, Land, Property, Obstinacy, Anger, Controversy, Fire, Steadfastness, Swords and spears, Commander of Army, Abusiveness, Conquering foes, Wickedness, Lean, Desire, Scandalous, Harsh speech, Persistence, Fickleness, Blood, Wounds, Brothers, Executive.
MERCURY	Education, Intelligence, Diplomacy, Mathematics, Accounts, Astrology, Commerce, Soft speech, Good conversation, Mimansa, Skin, Renunciation, Witty, *Kumar* (young looks), Scholar, Journalist, *Mama* (Maternal uncle) Green colour.
JUPITER	Teacher, Jurisprudence, Large body, Expansion, Logic, Wisdom, Elders, Astronomy, Astrology, Wealth, Charity, Penance, Doing good to others, Dharma, Mantras, Pilgrimages, Brain, Yellow colour, Long, Gold, Sattvic, Moral.
VENUS	Prosperity, Income, Marriage, Pleasant lustre, Attraction, Conjugal bliss, Sex, Spouse, Fame, Youth, Pride, Rajasika, Singing and dancing, Dramatics, Attractive gait, Urinary tract, Poet/poetry, Respected, Dignified, Soft, Silks and velvet, Conveyances, Tenderness.
SATURN	Longevity, Detachment, Old age, Sorrow, Discipline, Dirty, Diseased mind, Iron, Black, Low caste, Wicked, Eunuch, Lameness, Severe, Fierce, Indignation, Cousins, Tamsika, Oil, Wood, Thefts, Hard hearted, Sinful.
RAHU	Valour, Faulty logic, Outcaste, Bones, Harsh speech, Gambling, Foreign countries, Sinful, Old age, Severe, Wicked, Perplexed, Unclean, irreligious, Ulcers, Maternal grandfather
KETU	Worshipper, Medical practitioner, Penance, Prosperity, Wounds, Mantra Shastra, Knowledge of animals, Hunger, Pox, Unstable mind, Stupidity, Eye and stomach troubles.

NOTES:

1. These *Karakatavas are* not complete. They are a representative selection.

2. Planets in transit generally tend to give results in conformity with their significations tailored to chronological age, the signification of the house and the ruling *Dasha/Antardasha.*

Each of the twelve houses has its own *Karkawata* (Signification). These are laid out in table 3 below.

TABLE 3

HOUSES	SIGNIFICATIONS
1st House, *Lagna,* Tanu Bhava.	Body, Early years, Personality, Happiness, Strength, Appearance,

	Dignity, Head, Age, Self-respect, Honour and Stigma.
2nd House, Dhana Bhava	Wealth, Face, Speech, Immediate family, Grace, Splendour, Eloquence, Learning, *Samskaras,* Humility, Steadiness of mind, Prosperity.
3rd House, Bharatru Bhava	Siblings, Courage, Efforts, *Vikrama,* Valour, Throat, Perseverance, Talents, Hobbies, Strength, Fitness, Short journeys, Servants.
4th House, Sukha Bhava	Happiness, Mother, Vehicles, Education, Good name, Faith, Land, Properties, Character, Steady intellect, Paternal property.
5th House, Putra Bhava	Children, Wisdom, Discretion, Mind Education, Ministers, Advisors, *Dharma,* Foresight, Prosperity, Affairs, Firmness, Writing ability, Worship, Discrimination, Scholarship.
6th House, Ari or Ripu Bhava	Enemity, Debts, Diseases, Slanders, Foes, Sports, Mental agony. Worry, Wounds, Obstacles, Quarrels, Profits, Sorrows, Competitiveness, Assertiveness.
7th House, Kalatra Bhava	Marriage, Partnerships, Trade, Commerce, Distant place, Sex life, Husband's purity, Valour, Charity, Spouse etc.
8th House, Ayu Bhava	Longevity, Disgrace, Secrecy, Lying, Diplomacy, Insurance money, inheritance, Unearned wealth, Sorrows, Sins, Punishments.
9th House, Dharma Bhava	*Dharma,* Charity, Virtuous acts, Devotion, Respect, Purity of mind, Travel, Valour, Worship, Luck, Fortunes, Prosperity, Wealth, Rituals, Learning, Father.
10th House, Karma Bhava	*Karmas,* Honour, Government work, Fame, Teaching, Religion, Merit, Pilgrimages, Self-respect, Service, Eminence, Lordship, Authority, Influence, Control.
11th House, Labha Bhava	Gains, Desires, Elders, Wealth, Profits, Fortune, Income, Dignity, Easy returns, Recognition of efforts, Achievements.
12th House, Vayaya Bhava	Expenses, *Moksha,* Death, Jail, Foreign travel, Bed pleasures, Sleep, Loss of power, Imbalance, Miseries, Harm, Break down of marriage, Anger, Hatred of public.

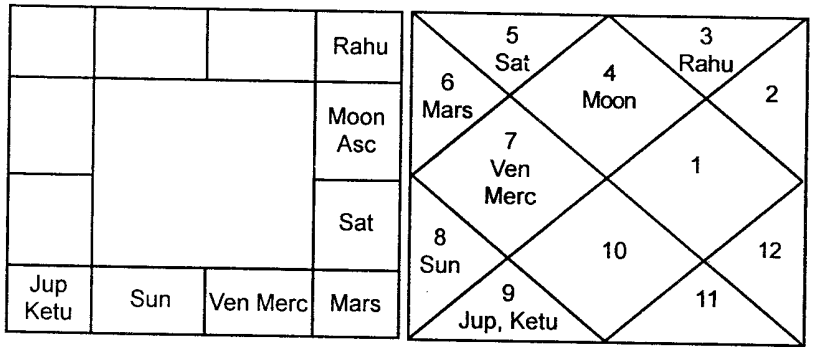
Transit sensitive areas

Having ascertained planetary and house significations, the next step is to locate the result giving area of the house. This is done by noting down the degree at which the Ascendant has risen. This is easily the most important and potent degree in the Zodiac for that horoscope. It is this degree that individualises the horoscope and links it irrevocably to the Jataka. In the equal division of zodiac, a system called the Equal House System, in this system, this establishes the 'Bhava-Madhya' or the mid-point or the cusp of all 12 houses. What is meant here is that if the Ascendant has risen, let us say, at 25°, then the mid points of all the houses will be at 25°. Mid point of a House is the most potent area of that House. A planet transiting the mid point of a house is traversing the most Transit sensitive area and is likely to deliver the package it is carrying.

In a horoscope the next Transit sensitive area is the natal longitude of the planet. The activation of this area takes place when a planet, in Transit, arrives at the natal longitude of a planet. These areas are also, activated by the *Parashari* aspects of planets in Transit.

The intensity of activation is in direct proportion to the longitudinal closeness of the two, viz. the transiting planet and the sensitive area. The closeness is complete and fully effective if they are in the same *Navamsha.* It decreases as they move apart.

We, will take a practical example. Let us put Pundit Jawahar Lal Nehru's horoscope through the above stated three-stage analysis.



STAGE ONE:

His *Lagna* lord Moon is placed in the *Lagna* itself. As we had said in our discussion of the analysis of a horoscope any house that has any thing to do with its Lord, becomes strong. Here the Ascendant has its Lord posited in it. There is, thus, no problem in stating that this horoscope has a strong Lagna. The Lagna Lord is not afflicted by any adverse aspect and is strong in *Paksha-Bala.* Let us now look at the other strength bearing areas of this horoscope. Notice the planets that are in their own houses; Venus, the 4th Lord, is in the 4th House making it strong. Further, Jupiter is rendering strength to the 6th House by being posited there since it is in its own House. Examine the 10th House. It's lord Mars, from the 3rd House, strengthens this house through the 8th aspect. Aspects of Venus and Mercury, the two benefics, from the 4th House render additional strength to the 10th House. The aspect of Jupiter from the 6th House further augments its strength. Notice an interesting side-play between the 9th and 10th Lords, which lifts this horoscope to great heights. The 10th

Lord Mars is aspecting the 9th House and Jupiter, the 9th Lord is aspecting the 10th House. The 9th and 10th Lords, mutually complementing, produce a great *Yoga.* Mars is a *Yoga-Karaka* planet for this horoscope as he is Lord of the 5th House, (a trinal house), and the 10th House ,(a *Kendra),* thus underscoring the beauty and strength of this joint venture of the lords of luck, and fate (Jupiter) and *Karma* (Mars). The practical application of this analysis is that one should be able to pick out good periods in store for this Jataka.

STAGE TWO:

The *Dashas* ruled by strong planets would, of course be result bearing. If these *Dashas* arrive at a chronological time matching with likely activities at that time, the results would be enjoyed in full. In the present case of Pandit Jawahar Lal Nehru, *Maha Dasha* at the time of his birth was of Mercury. This was to be followed by the *Dasha* of Ketu; and then from around 23 years till 43 years of age, the Venus *Dasha* became operative. We have already seen that Venus is strong in his case. Therefore, this period of twenty years should be good. The Sun would take charge for the next 7 years. The next *Dasha* of the Moon, the strong *Lagna-Lord* posited in *Lagna,* for ten years, is bound to be an excellent period. This was followed by a still better period of 7 years due to Mars, the *Yoga-Karaka,* the 10th Lord in mutual good relation with the Lord of luck and its fast friend in this horoscope, the benefic Jupiter.

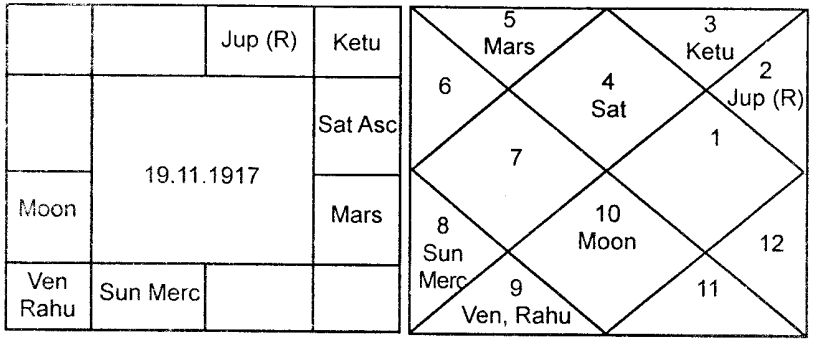
STAGE THREE:

We, now, attempt at understanding some important events in his life through the Transit. The analysis of the horoscope is aimed at delineating strengths in the horoscope and the good periods when the efforts *(Karmas)* would be giving results, commensurate with the efforts.

Let us, first of all, look at the event of birth of a child. A daughter was born on 19th November, 1917. The potential fructifiers are Moon, the *Lagna Lord,* Mars - the 5 Lord and Jupiter - the natural *Karaka.* Moon is posited in the *Lagna* itself. Mars, the 5th lord, is placed in the 3rd in Virgo. The natural significator *(Karaka)* of

the 5th House is Jupiter, placed in the 6th House, in Sagittarius. Now we look at planetary Transit on the given date, the same is shown below:

THE TRANSIT HOROSCOPE



Jupiter - the natural *Karaka* for children is transiting in Taurus. From this sign Jupiter is aspecting both the 5th House and the 5th Lord of the natal chart. Mars, the 5th Lord, is transiting in Leo from where he is also aspecting the 5th House of the natal chart. Moon, the *Lagna Lord,* is transiting Capricorn. The transiting Moon is aspecting the natal *Lagna Lord and* Lagna. What is to be noted is that since we were examining childbirth, besides the *Lagna* and the *Lagna Lord,* we looked at the natal 5th house (the house of children) and its Lord.

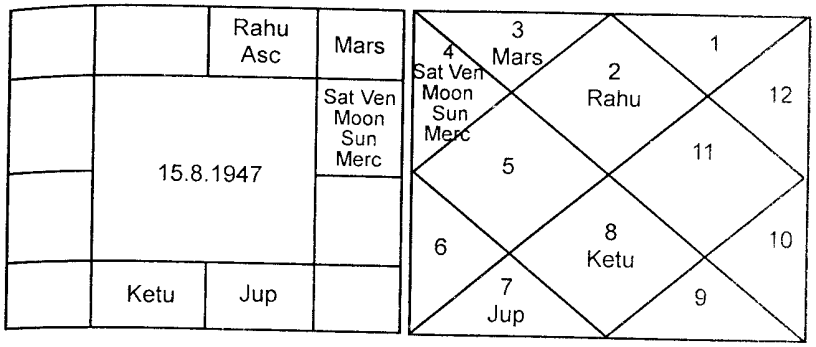
Jupiter, the natural significator for childbirth, was also examined as he is the *Putra-Karaka (Putri,* i.e. daughters, have not been differentiated. Indira Gandhi, by all accounts, was more than even a Putra). These factors in Transit, either singly or jointly, need to influence the concerned house and/or its lord for fructification.

After having examined childbirth, we examine the elevation of the man to the position of Prime Minister. The planets were transiting as under:

Rahu was in Taurus and Mars in Gemini. Cancer had 5 planets viz. the Moon, Mercury, the Sun, Saturn and Venus in it. Jupiter was in Libra whereas Ketu was in Scorpio.

In this Transit, 5 planets influenced the" Lagna and the Lagna

THE TRANSIT HOROSCOPE



Lord of the natal chart. The 10th House was aspected by Saturn and Jupiter, the 7th and 9th Lords of the natal horoscope. Notice the influence on Capricorn, the 7th house of the natal chart is also the house of public acclaim. 5 planets influenced it from the *Lagna,* and Mars, the 10th lord joined in. What a public acclaim it was!

Now that we have got the basic framework in which we can delineate the result giving potential of a house *(Bhava)* as well as get an idea of the time when it will most probably occur, the framework is being explained in a step by step manner with the help of practical examples. In order to keep the discussion focussed on Transit results, the following parameters are being laid down within which examples will be explained.

The Parameters:

1 .The Houses: In addition to the Ascendant a minimum of 2 to 3 additional houses are required to be picked up and the effect of transiting planets in relation to these selected houses requires to be synthesised. The picking up of additional houses, depends on the Astrologer's acumen and experience. Examples will clarify this parameter.

2. PAC relationship in transit: Once the houses have been meticulously picked up now we need to establish the PAC relationship of transiting planets with the House Lords as picked up at 1 above. The planets are:

(a) MD, AD, PD Lords

(b) The Lagna Lord

(c) The Lord of the house concerned

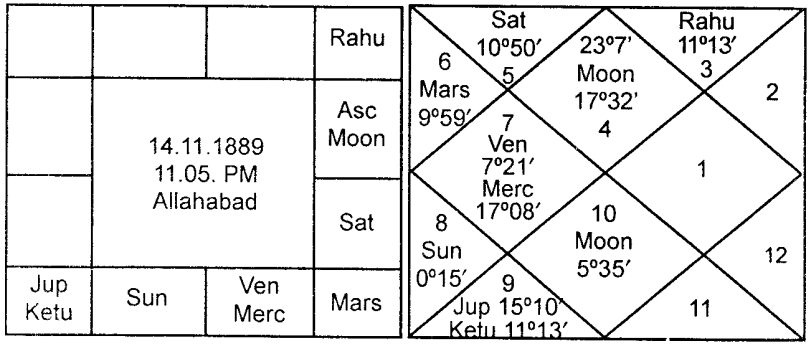
(d) The natural *"Karaka"i.e.* the significator of the event.

3. Transit of planets in sensitive areas and longitudes as denoted by the 22nd *Dreshkon,* the 64th *Navamsha* and planets in *Mrityu Bhaga* needs to be noted for *Arishta.*

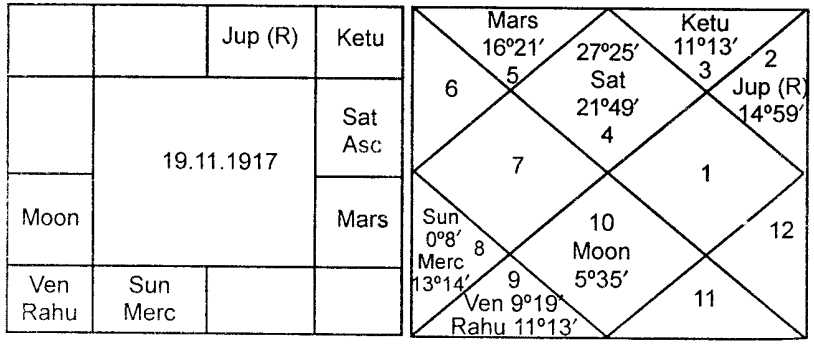
4. Results accrue when a majority of transit parameters point towards fructification of some particular event. The closer the transit of the planet in terms of longitude of the transited planet, the surer the result. In all fairness degree conjunction between the transited and the transiting planet is the best, however, the same *Navamsha* is also result producing.

Example 1 : Birth of a Child

Father



Daughter



Parameters

This is one example about the birth of a child as seen from the horoscope of a father. We shall apply a step by step methodology as indicated earlier.

The Houses: For children the Houses are 1, 5 and 9.

The PAC relationships: On the date of birth of the child the jataka was running the dasha of Venus/Moon.

1.The MD Lord: Venus is the MD Lord. In the natal chart Venus was transiting the 9th Lord, Jupiter in the 6th House, Sagittarius.

2.The AD Lord: Moon is the AD Lord. Moon is transiting in Capricorn and is aspecting the Lagna of the Jataka and the LL i.e. the Moon in the natal chart of the jataka.

3. The LL: Moon is also the LL of the father. The transiting Moon is aspecting both the Natal Lagna and the LL of the father.

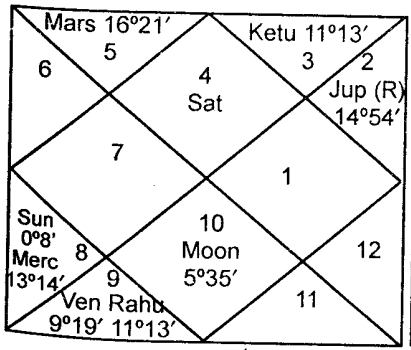
4. The 5th Lord: Mars is the 5th Lord, the primary house for children. Transiting Mars is aspecting the natal 5th House, the *Putra Sthana,* and the natal 9th House. The Natal Mars is also receiving the aspect of Jupiter, (the *Putra Karaka),* transiting in Taurus.

5. The Natural *Karaka:* Jupiter is the *Karaka* (significator) of children. It is transiting in the 11 H (Taurus) and is in retrograde motion. The significator planet is aspecting the 5th Lord Mars, the 5th House and also aspecting the natal 9th lord Jupiter.

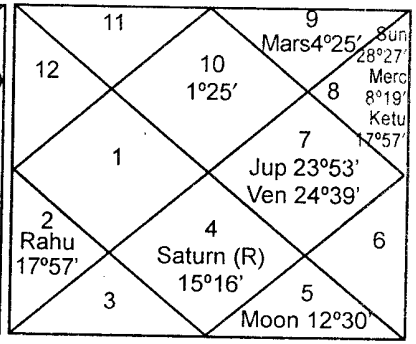
6. Close Transits: The MD lord at 9°19' is transiting over Natal 9 L, Jupiter that is at 15°10'.The significator, Jupiter is transiting at 14°59' in Taurus and is aspecting Mars, the Natal 5 L who is at 9°59'. Jupiter is (R) and at 14°59' is in degree conjunction with Natal Jupiter who is at 15°10'.

Example 2: It is yet another example for birth of a child

Mother



Son (2nd child)



Mother

		Jup (R)	Ketu
	19.11.1917 11.11. PM Allahabad		Sat Asc
Moon			Mars
Ven Rahu	Sun Merc		

Son

		Rahu	
	14.12.46 9.27 AM Delhi		Sat (R)
Asc			Moon
Mars	Sun Merc Ketu	Jup Ven	

Dasha Rahu/Merc

Parameters

The Houses : As already explained in the previous example, the houses are 1,5, and 9.

PAC RELATIONSHIPS :

1. The MD Lord : Rahu is the MD Lord. It is transiting in Mother's 11th house over her 9th Lord, Jupiter. Rahu is at 17°57' and the Natal Jupiter (the 9L) is at 14°59'. MD Lord is in close conjunction even though it is not in the same *Navamsha.*

2.The AD lord : Mercury is the AD Lord. It is transiting in the 5th House of the mother, and is aspecting the Natal 9L

3.The LL : Moon, the mothers' LL, is transiting in Leo over Mars the Natal 5L. At 12°30' it is in close conjunction with natal Mars which is at 16°21'.

4.The 5th Lord : Mars, the 5th Lord of the mother which transits Sagittarius at 4°25', was in her 5th House only a few days earlier.

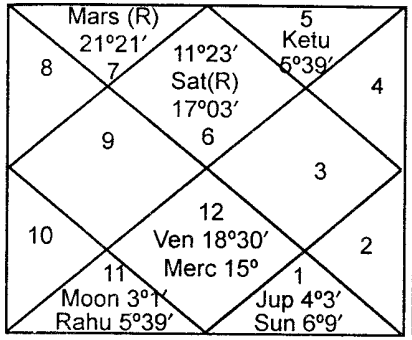
5. The Natural *Karaka* : Jupiter is transiting in Libra, the 4th House of the Mother. It is aspecting the Natal 9th Lord of the mother in Aries. Remember the Natal 9th Lord (Jupiter) is in Retrograde motion and is effective from the previous house also.

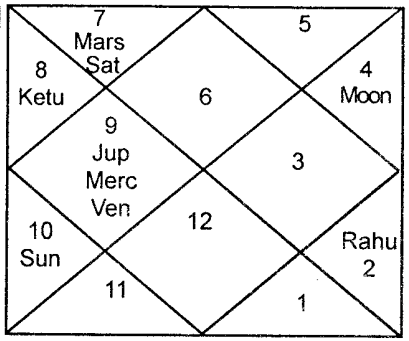
Most of the parameters have again been fulfilled.

Example 3. Distinction in Education

Award of a Ph.D. degree from the University at Stockholm in Sweden on 17th January, 1984.

Birth data: 19:04: 1952; 16:52, Delhi





Ven Merc	Jup Sun		
Rahu Moon	19-4-52 16:52 hrs. Delhi		
			Ketu
		Mars (R)	Sat(R) Asc

		Rahu	
	Transit on 17.01.84		Moon
Sun			
Jup Merc Ven	Ketu	Mars Sat	Asc

Dasha Jupiter/Moon/Mercury

1. The Houses : Generally the 2nd, 4th and 5th houses are considered for education. In this case since Ph.D. has been awarded, research prominently figures for which the 8th House shall also be taken in to consideration. We can, therefore, conclude that the 4th, 5th and 8th Houses would be adequate.

PAC Relationships :

1 .The MD Lord : Jupiter in the MD Lord. transiting Sagittarius, the natal 4th House aspecting the natal 4th and 12th Lords in the 8th House. It is also aspecting the 8th, 10th and 12th Houses.

2.The AD Lord : Moon is the AD Lord. It is transiting in Cancer, the 11 th House, which the AD Lord owns. The 11L, while transiting in the 11 th House, aspects the 5th House. Educational distinction and award is the result.

3.The PD Lord : Mercury is the PD Lord. It is transiting the 4th House with 9th Lord Venus and 7th Lord Jupiter. Luck and Public acclaim for Education (4th House) for this person, as Mercury is the LL of his horoscope.

4. The LL : Mercury is the LL. It is transiting in the 4th House. The house of education.

5.The 5th and the 8th Lords : For education generally the 5th and 9th Lords are considered. However, in the present case research is involved, therefore the 8L deserves closer scrutiny. Saturn and Mars are the 5th and 8th Lords respectively. These two are transiting in the 2nd house in Libra.The 5L Saturn is aspecting the 4th and 8th Houses. The 5L Saturn, in transit, is aspecting the 4L Jupiter and 12LSun posited in the 8th House in the natal chart. Mars, the 8L is aspecting the 5th H and the 8H while transiting Libra in the 2nd house like Saturn, it aspects 12L and 4L who are placed in the 8H in the Natal Chart

6.The Natural *Karaka*: Jupiter and Mercury look after Education. They transiting in the 4th House.

NOTE : 8 out of 9 planets influence the 4th and 5th Houses.

4th House : 3 benefices in transit are posited in the 4th House while the 5L in Transit aspects 4th (Total Four Planets influence).

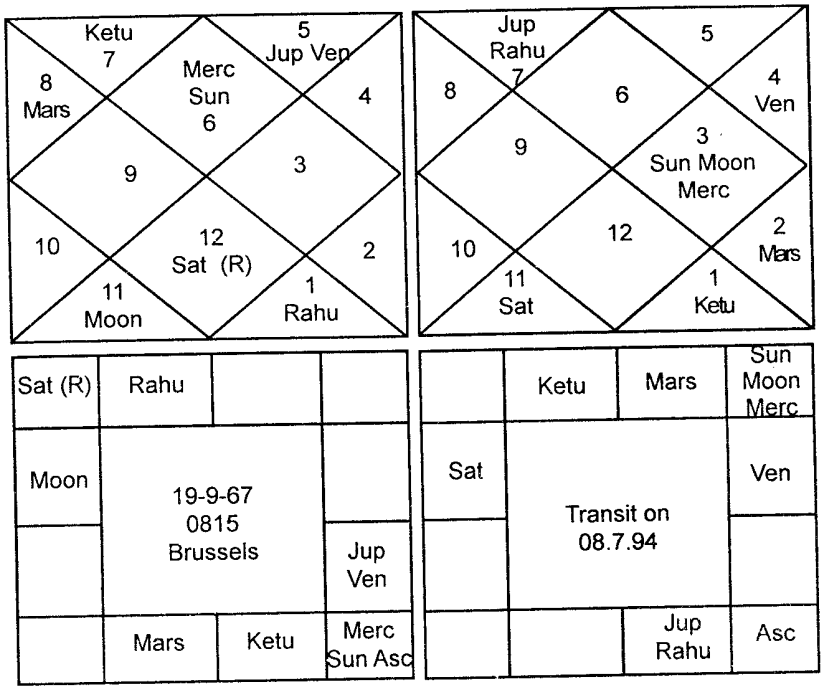
5th House : Sun transiting in it, is aspected by the 11th L Moon transiting in the 11, the 8L, Mars transiting in the 2nd House and Rahu transiting in the 9th House (Total 4 planets influence)

Transit fulfils all parameters.

Example 4 : Competitive Success

19.9.67; 08:15; Brussels (Belgium)

Selection for IFS and position in first 20 in order of merit on 8th July, 1994.



Dasha Merc/Merc/Sat

The Houses : We shall consider the 1st, 6th and 10th houses for competitive professional success. Besides these houses the 11th House shall also come in to consideration as dignity and achievement are of a very high order.

The PAC relationships

1 .The MD Lord : Mercury is the MD Lord. It transits the 10th House. It is the 10L transiting in the 10th House. It is also the LL. Excellent linkage of LL with the 10H and 10L. (Note : Mercury is exalted in the Natal chart). In our teaching we repeatedly stress the K.N. Rao dictum the LL, 10L and exalted planets given good results in their Dasha. Mercury here, has all the three qualities.

2.The AD Lord : Mercury is the AD Lord also in addition to being the MD Lord, the indications are strengthened.

3. PD Lord : Sat in the PD Lord. It is the 6th Lord transiting in

the 6H over the 11L. What more would one need for brilliant competitive success.

4. LL : Merc is the LL.This has already been discussed above.

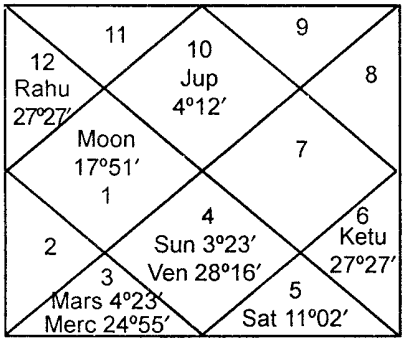
5. Houses 6th and 10th : 6L in 6th Home and the 10 L in 10th are excellent in Transit.

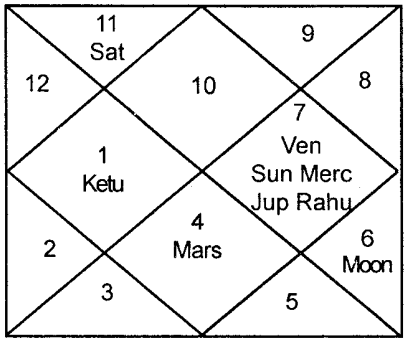
6. Natural *Karaka* - Mercury : Mercury is the natural Karaka of diplomacy. It is transiting in the 10 H with the Sun and the Moon.

7. Note : The 10th house has the influence of three planets transiting in it and Jupiter and Rahu aspect it. 9 L of luck is in the 11th House. 6th House has the influence of 3 planets, Saturn, Jupiter and Rahu. A total of 8 planetary influences resulted in this event materialising.

Example 5. Financial Bonanza-good monetary gains on 2nd November, 1994

Dasha : Rahu/Mercury/Moon





Rahu	Moon		Mars Merc
	19-7-49 1911hrs. Simla		Sun Ven
Jup Asc			Sat
			Ketu

	Ketu		
Sat	Transit on 2-11-94		Mars
Asc			
		Sun, Ven Jup Merc Rahu	Moon

The Jataka is an exporter. Houses 2 and 11, the house of money and gains and the 7th for business parterships. 5 and 9 being *"Laxmi-Sthanas"* provide the fillip and the background.

PAC Relationships :

1. MD Lord : Rahu is MD Lord. Rahu is transiting in the 10th House in Libra-a sign automatically good for business. Four other planets are with it in Libra and Mars, in Transit, aspect it. Influences of five planets in transit are good for the 10th House.

2. AD Lord : Mercury is the AD Lord. It is the Natal 9th Lord and a planet promoting business, being its significator. It is transiting in the 10th house, imbibing the influence of six planets.

3. PD lord : Moon is the PD lord. It is the natal 7L. 7H signifies business and partnerships. It is transiting in the 9H, house of luck.

4. LL : Saturn is the LL. Transiting in the 2nd House aspecting natal 2nd Lord in 8H.

5. Houses 2nd and 11th : The 2nd Lord in the natal chart is in Transit in 2nd H aspecting the 11th House.

6. Natural Karaka-Jupiter. The *Dhana* Karaka, Jupiter transit in the 10th House aspecting the 2nd House. It also aspects the 7th Lord Moon, 9th Lord Mercury and 11th Lord Mars. A near perfect Transit. The parameters completely fulfilled.

Mrityu Bhag (MB) : A planet transiting on the longitude of the MB in house may generate untoward results specially if that house's lord is located in MB in the natal chart.

Sun	20	09	12	06	08	24	16	17	22	02	03	23
Moon	26	12	13	25	24	11	26	14	13	25	05	12
Mars	19	28	25	23	29	28	14	21	02	15	11	06
Mercury	15	14	13	12	08	18	20	10	21	22	07	05
Jupiter	19	29	12	27	06	04	13	10	17	11	15	28
Venus	28	15	11	17	10	13	04	06	27	12	29	19
Saturn	10	04	07	09	12	16	03	18	28	14	13	15
Rahu	14	13	12	11	24	23	22	21	10	20	18	08
Ketu	08	18	20	10	21	22	23	24	11	12	13	14
Lagna	01	09	22	22	25	02	04	23	18	20	24	10
Mandi	23	24	11	12	13	14	08	18	20	10	21	22

CHAPTER VII

ASHTAKVARGA

In this chapter the mechanics of construction of *Ashtakavarga* tables has been explained in a very broad and brief manner. A step by step method of applying transit in a *Bhinnashtaka, Prastharaka* and *Sarvashtaka Vargas* is explained with the help of an example.

The *Samudaya Ashtakavarga,* this transit specific-derivation and its differences in the concept and distribution of benefic points in *Kakshyas,* has been explained. While as in *Sarvashtaka,* different planets contribute the *Bindus in a Kakshya,* in *Samudaya,* it is the single planet's contribution collated from all the *Prastharakas.*

Transit is practically explained with the analysis of ten horoscopes of persons promoted on the same day.

KN Rao's theory of the use of Transit in *Ashtakavarga* for finding the best day within a given small time frame has been explained through example.

ASHTAKVARGA

The *Ashtakvarga* provides us with an excellent tool with which we can study the results likely to be granted by transiting planets to a horoscope. The Sages who dealth with the complexities of human life and the greater challenges in ascertaining future trends such a life may encounter, found it to be a very taxing and difficult task. Sage *Maitreya,* an illustrious student of the great sage *Parashara,* put this problem to him after he learnt Astrology in detail as contained in the *Poorva-khanda* of the *Brihata Parashara Hora Shastra.* He said "the Astrology explained by you is too complex to be understood let alone applied for upliftment by sinful people of the *Kaliyuga.* They are going to be people of *"Manda-Buddhi"*- "the people with lower levels of Intelligence." (This is no denigration of the super intelligent persons of this era. It probably was a way of putting across a point that *Parashara* was a shade too dense to be readily understood). It was a nice way of requesting the great sage *Parashara* to teach an easier,

but equally potent, method that could be used by Astrologers of the *Kaliyuga.*

Parashara agreed to this request and expounded the *Ashtakvarga.* There is wry humour in this exposition. The students of *Parashara* chaffed at synthesising the results of planets from just the Ascendant and the Moon sign. The great guru now gave the pre-digested knowledge that considered the effect of all seven planets and the Ascendant on one another considering each to be a *Lagna.* He gave it in numerical form with just one direction viz. 2 is bigger than 1 and 3 is bigger than 2. Just look at the numbers -higher the numbers, better the results ! This is very understandable to the *"Manda - Buddhi"Kaliyuga* people. It may not be forgotten here that the point counter point was between two astrological giants *Maitreya* and *Parashara.* The aim of both was to give a mathematical model that could be operated by a greater number of people.

A planet in any horoscope affects all twelve houses, in varying degrees, besides affecting all seven planets individually (including itself) and the Ascendant (which represents the fastest moving point of a horoscope). Therefore, on each planet, the sources of influence would be 12 x 8 = 96 (12 houses, 7 planets plus the Ascendant).

Some of these influences may be benefic while, the others would not be. *Ashtakvarga,* in a display of stunningly elegant simplicity, synthesises the influences of seven planets, the Ascendant and the twelve houses, and then goes on to quantify the result. Thus, in this system, each planet has been assigned a specific strength of benefic influences. For example, out of 96 influences, Jupiter has the highest i.e. 56 benefic influences and 40 (96-56) malefic ones while Saturn has the lowest i.e. only 39 benefic influences with 47 (96-39) malefic influences. That is how Jupiter is the most coveted benefic while Saturn qualifies as the most dreaded malefic. These influences exercise their power on specified houses, which are counted from each planet and the Ascendant. This is spread out on a spreadsheet called the *Prastharaka.* For the convenience of understanding the basic body of a *Prastharaka,* a table has been drawn below:

Planets/ Rashi	1	2	3	4	5	6	7	8	9	10	11	12
Sat 3° 45'												
Jup 7° 30'												
Mar 11° 15'												
Sun 15° 00'												
Ven 18° 45'												
Merc 22° 30'												
Moon 26° 15'												
Asc 30° 00'												

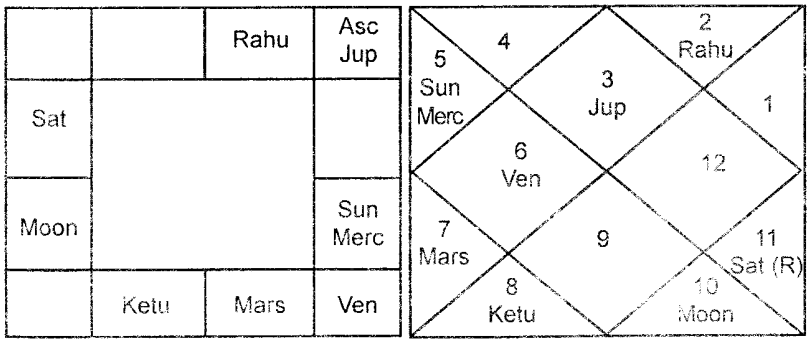
A *Prastharaka* has 8 horizontal rows, seven of which represent planets, the 8th row represents the Ascendant. Then there are 12 vertical columns, each representing a sign/ house. Some Classics treat these vertical columns as Houses with references to the Ascendant where as *Parashara* and many others treat these as signs. We also intend to follow Parashara's system. Therefore, at the head of the columns, 1 means Aries, 2 means Taurus etc. Now we come to the first column. It would be noticed that each Sign has been divided into 8 equal parts of 3° and 45' each. The first division has been assigned to Saturn and the last one to the Ascendant. The order of the planets is the same, as one would witness geocentrically. In other words these are placed in order of decreasing synodic periods. Saturn is the slowest planet and rules the first eighth part. Jupiter being second in order rules over the next eighth part. Ascendant being the fastest, lords over the last eighth part. This lordship is over all 12 signs. Thus on a *Prastharaka* sheet we get 8 x 12 - 96 cells. Each one of these 96 cells is called a *"Kakshya"*. A *"Kakshya"* means a room or a compartment. *Parashara* lays down the places from each of the 7 planets and the Ascendant where they would give a benefic influence. We start with the most significant planet - the Sun.The Sun has been allotted 48 benefic points (dots). Their spread is specified in the 96 *"Kakshyas"* as given below:

1. From Sun : 1, 2, 4, 7, 8, 9,10, 11. (Total 8 dots)

2. From Moon : 3, 6,10,11 (Total 4 dots)
3. From Mars : 1, 2, 4, 7, 8, 9 10, 11 (Total 8 dots)
4. From Mercury : 3, 5, 6, 9,10, 11,12 (Total 7 dots)
5. From Jupiter: 5, 6, 9,11 (Total 4 dots)
6. From Venus: 6, 7, 12 (Total 3 dots)
7. From Saturn : 1, 2 ,4, 7, 8, 9,10, 11 (Total 8 dots)
8. From Ascendant: 3, 4, 6,10, 11,12 (Total 6 dots)

This would mean that in any horoscope wherever the Sun is posited, treating that house as *Lagna,* house nos. 1, 2, 4, 7, 8, 9,10 and 11 will get a benefic dot. Similarly, the Moon would be contributing benefic dots in house nos. 3, 6, 10, and 11 with reference to that house where the Moon is posited. Like wise in any horoscope, benefic influences of the Ascendant will be seen in house nos. 3,4,6,10,11 and the 12th from the Ascendant. In any horoscope 7 *Prastharakas* would need to be made; one for each planet. No *Prastharaka* is required to be made for Ascendant. The placement of *Bindus is* standardised and the preparation of the *Prastharaka* is purely mechanical.To illustrate the process we again take a Horoscope and try to draw the *Prastharaka* of Sun first

The Horoscope



Step 1. Make the sheet as done at illustration on page 62.

Step 2. In this sheet mark the position of each planet in the respective Rashi by a star e.g. the Sun and the Mercury are in Leo. Start moving to the right from the *"Kakshya"* of the Sun (the

4th *"Kakshya")* and stop under the column earmarked 5 (Leo). Put a star there. Similarly, for Mercury,we start from Mercury's *"Kakshya"* (the 6th *"Kakshya")* and by moving towards the right reach up to the column earmarked for Leo (5) and put a star there. Likewise all planets, besides the Ascendant, are located in their respective Signs and *"Kakshya"*. At this stage the *Prastharaka* for the Sun for the given Horoscope would look like as shown below:

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat											*	
Jup			*									
Mar							*					
Sun					*							
Ven						*						
Merc					*							
Moon										*		
Asc			*									

Step 3. Now we are ready to insert the benefit points. We start with Saturn. Since the Sun has to provide benefit dots in house numbers 1, 2, 4, 7, 8, 9, 10 and 11 (Total 8 dots), from the house where Saturn is posited, each of Sign numbers 11, 12, 2, 5, 6, 7, 8 and 9 (i.e. Aquarius, Pisces, Taurus, Leo, Virgo, Libra, Scorpio, Sagittarius) will get a benefit *Bindu* in the *"Kakshya"* of Saturn. The same is represented by putting a 0 in all these Signs in the *"Kakshya"* of Saturn. Do it in the Table drawn above.

Step 4. Repeat the same exercise for other planets including the Ascendant.

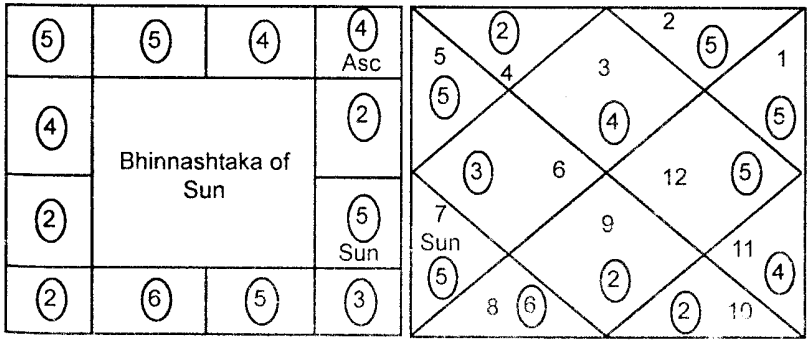
The end product is the *Prasthaka* of the Sun that has been drawn below. One more row has been added at the bottom, below the Ascendant, where the total number of benefit dots in each Sign has been indicated.

Prashtharaka of Sun (48)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat		0			0	0	0	0	0		*0	0
Jup	0		*				0	0			0	
Mar	0	0	0	0	0		*0	0		0		
Sun	0	0	0		*0	0		0			0	0
Ven					0	*					0	0
Merc	0	0	0	0	*		0		0	0		
Moon			0				0	0		*		0
Asc	0	0	*		0	0		0				0
Total	5	5	4	2	5	3	5	6	2	2	4	5

The total benefic dots in any sign denotes the strength of that sign/house. At this stage let us say that 8 denotes the maximum strength, 4 is average and 0 denotes no strength. The only thing to be remembered here is that we are dealing with benefic influences; lowering of strength of a sign brings in malefic influences. Let us now prepare the *"Bhinnashtaka"* of the Sun for the horoscope under discussion to understand *Ashtakvarga* in its full ramification.

This is done in a fairly simple manner, by ascribing all the benefic Points in each Sign as has been worked out in the *Prastharaka*. For example, the total number of benefic points in the *Prastharaka* of the the Sun in Aries is 5. The same is to be indicated in the Sign Aries of the *Bhinnashtaka.* Like wise all Signs are filled. This is how the *Bhinnashtaka* of the Sun for the given horoscope will look:



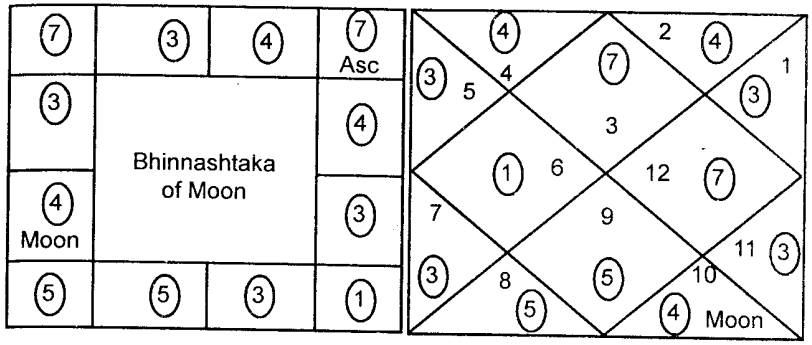
In a similar manner *"Bhinnashtakas" are* to be prepared for the other six planets. There would, thus, be 7 *"Prasharakas" which* then collated to form the *"Sarvashtaka"*. What needs to be understood is that the *"Prasharaka" is* the basic and the primary instrument; from this flow the *"Bhinnashtakas"*and the *"Sarvashtakas"*. The other 6 *"Prastharakas"* and *"Bhinnashtakas"* for this horoscope are drawn here under.

MOON

1. From Sun : 3, 6, 7,8,10,11 (Total 6 dots)
2. From Moon : 1, 3, 6, 7,10,11 (Total 6 dots.
3. From Mars : 2, 3, 5, 6,9,10,11 (Total 7 dots)
4. From Mercury : 1, 3, 4, 5, 7, 8,10,11 (Total 8 dots)
5. From Jupiter: 1, 4, 7, 8,10,11, 12 (Total 7 dots)
6. From Venus : 3, 4, 5, 7,9,10,11 (Total 7 dots)
7. From Saturn : 3, 5, 6,11 (Total 4 dots)
8. From Asc.: 3, 6, 10,11 (Total 4 dots)

Prashtharaka of Moon (49)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	0		0	0					0		*	
Jup	0	0	*0			0			0	0		0
Mar			0	0	0		*	0	0		0	0
Sun		0	0		*		0			0	0	0
Ven		0	0	0		*		0	0	0		0
Merc		0	0		0*		0	0	0		0	0
Moon			0	0			0	0		0		0
Asc	0		*		0			0				0
Total	3	4	7	4	3	1	3	5	5	4	3	7

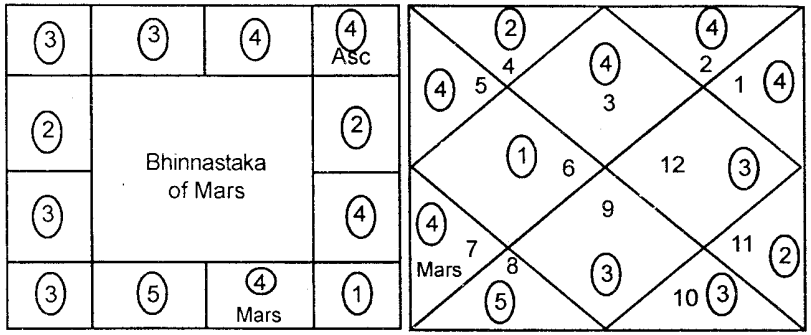


MARS (TOTAL 39 BENEFIC POINTS)

1. From Sun : 3, 5, 6,10, 11 (Total 5 dots)
2. From Moon : 3, 6, 11 (Total 3 dots)
3. From Mars : 1, 2, 4, 7, 8, 10, 11 (Total 7 dots)
4. From Mercury : 3, 5, 6, 11 (Total 4 dots)
5. From Jupiter: 6, 10,11, 12 (Total 4 dots)
6. From Venus : 6, 8, 11,12 (Total 4 dots)
7. From Saturn : 1, 4, 7, 8, 9,10, 11 (Total 7 dots)
8. From Asc.: 1, 3, 6,10, 11 (Total 5 dots)

Prashtharaka of Mars (39)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat		0			0	0	0	0	0		*0	
Jup	0	0	*					0				0
Mar	0	0		0	0		0*	0		0		
Sun		0	0		*		0		0	0		
Ven	0			0	0	*					0	
Merc			0		*		0		0	0		
Moon			0					0		*		0
Asc	0		0*		0			0				0
Total	4	4	4	2	4	1	4	5	3	3	2	3

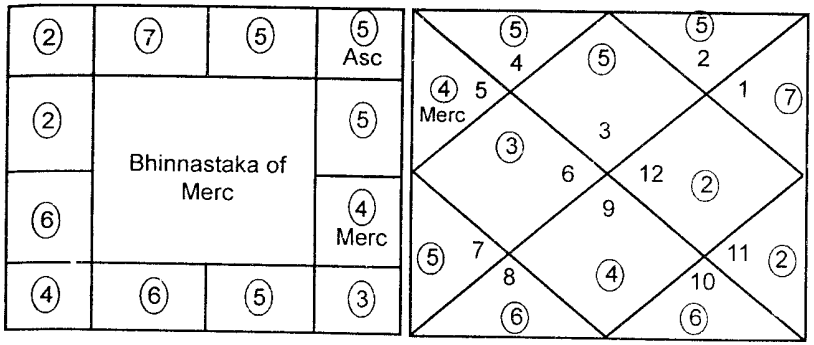


MERCURY (TOTAL 54 BENEFIC POINTS)

1. From Sun : 5, 6, 9,11,12 (Total 5 dots)
2. From Moon : 2, 4, 6,8,10,11 (Total 6 dots.
3. From Mars : 1, 2, 4, 7, 8, 9,10, 11 (Total 8 dots)
4. From Mercury : 1, 3, 5, 6, 9, 10,11, 12 (Total 8 dots)
5. From Jupiter: 6, 8,11, 12 (Total 4 dots)
6. From Venus : 1, 2, 3, 4, 5, 8, 9,11 (Total 8 dots)
7. From Saturn : 1, 2, 4, 7, 8, 9,10, 11 (Total 8 dots)
8. From Asc.: 1, 2, 4, 6, 8, 10, 11 (Total 7 dots)

Prashtharaka of Mercury (54)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat		0			0	0	0	0	0		*0	0
Jup	0	0	*					0		0		
Mar	0	0	0	0	0		0*	0		0		
Sun	0		0	0	*				0	0		
Ven	0	0		0		0*	0	0	0	0		
Merc	0	0	0	0	0*		0		0	0		
Moon	0		0		0		0	0		*	0	
Asc	0		0*	0		0		0		0		0
Total	7	5	5	5	4	3	5	6	4	6	2	2

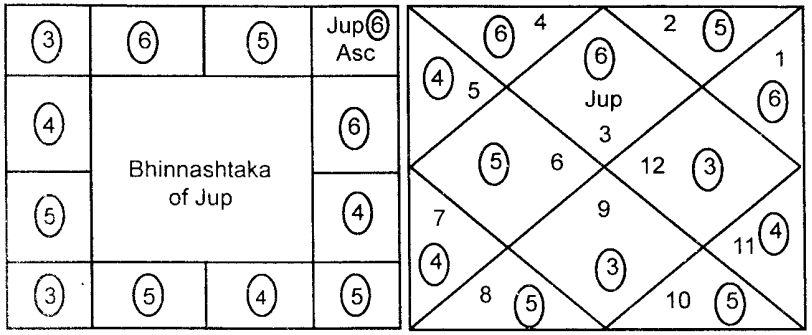


JUPITER (TOTAL 56 BENEFIC POINTS)

1. From Sun : 1, 2, 3, 4, 7, 8, 9,10,11 (Total 9 dots)
2. From Moon : 2, 5, 7, 9, 11 (Total 5 dots)
3. From Mars : 1, 2, 4, 7, 8, 10, 11 (Total 7 dots)
4. From Mercury : 1, 2, 4, 5, 6, 9, 10, 11 (Total 8 dots)
5. From Jupiter : 1, 2, 3, 4, 7, 8, 10, 11 (Total 8 dots)
6. From Venus : 2, 5, 6, 9, 10, 11 (Total 6 dots)
7. From Saturn : 3, 5, 6, 12 (Total 4 dots)
8. From Asc : 1, 2, 4, 5, 6, 7, 9, 10, 11 (Total 9 dots)

Prashtharaka of Jupiter (56)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	0		0	0						0	*	
Jup	0		0*	0	0	0			0	0		0
Mar	0	0		0	0		0*	0		0		
Sun	0	0	0		0*	0	0	0			0	0
Ven		0	0	0		*	0			0	0	
Merc	0	0	0		0*	0		0	0	0		
Moon		0		0		0		0		*	0	
Asc	0		0*	0		0	0	0	0		0	0
Total	6	5	6	6	4	5	4	5	3	5	4	3

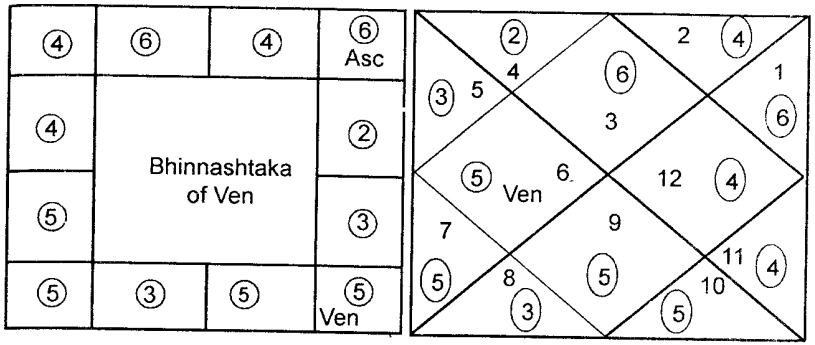


Venus (Total 52 Benefic Points)

1. From Sun : 8, 10, 11 (Total 3 dots)
2. From Moon : 1, 2, 3, 4, 5, 8, 9, 11, 12 (Total 9 dots)
3. From Mars : 3, 5, 6, 9, 11, 12 (Total 6 dots)
4. From Mercury : 3, 5, 6, 9, 11 (Total 5 dots)
5. From Jupiter : 5, 8, 9, 10, 11 (Total 5 dots)
6. From Venus : 1, 2, 3, 4, 5, 8, 9, 10, 11 (Total 9 dots)
7. From Saturn : 3, 4, 5, 8, 9, 10, 11 (Total 7 dots)
8. From Asc : 1, 2, 3, 4, 5, 8, 9, 11 (Total 8 dots)

Prashtharaka of Venus (52)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	0	0	0			0	0	0	0		*	
Jup	0		*				0			0	0	0
Mar			0		0	0	*		0		0	0
Sun		0	0		*							0
Ven	0	0	0	0		0*	0	0	0	0		
Merc	0		0		*		0		0	0		
Moon	0	0			0	0		0	0	0*	0	0
Asc	0		0*	0	0	0	0			0	0	
Total	6	4	6	2	3	5	5	3	5	5	4	4

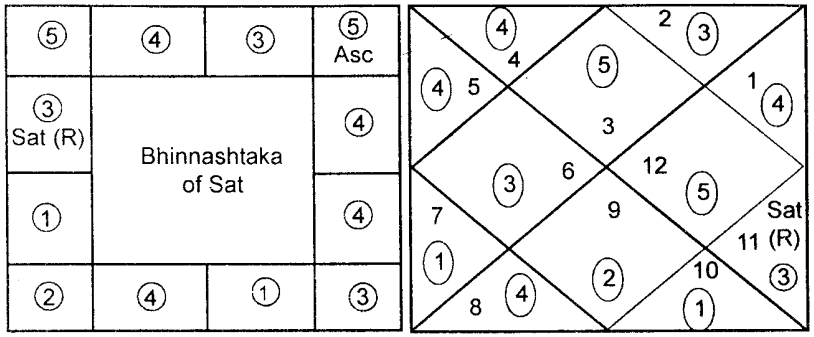


SATURN (TOTAL 39 BENEFIC POINTS)

1. From Sun : 1, 2, 4, 7,8,10,11 (Total 7 dots)
2. From Moon : 3, 6,11 (Total 3 dots)
3. From Mars : 3, 5, 6, 10, 11, 12 (Total 6 dots)
4. From Mercury : 6, 8, 9, 10, 11, 12 (Total 6 dots)
5. From Jupiter: 5, 6,11, 12 (Total 4 dots)
6. From Venus : 6,11,12 (Total 3 dots)
7. From Saturn : 3, 5, 6,11 (Total 4 dots)
8. From Ascendant: 1, 3, 4, 6,10,11 (Total 6 dots)

Prashtharaka of Saturn (39)

Rashi/Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	0		0	0					0		*	
Jup	0	0	*				0	0				
Mar				0	0	0	*		0		0	0
Sun		0	0		0*	0		0			0	0
Ven				0	0	*					0	
Merc	0	0	0	0	*					0		0
Moon			0					0				0
Asc	0		0*		0	0		0				0
Total	4	3	5	4	4	3	1	4	2	1	3	5

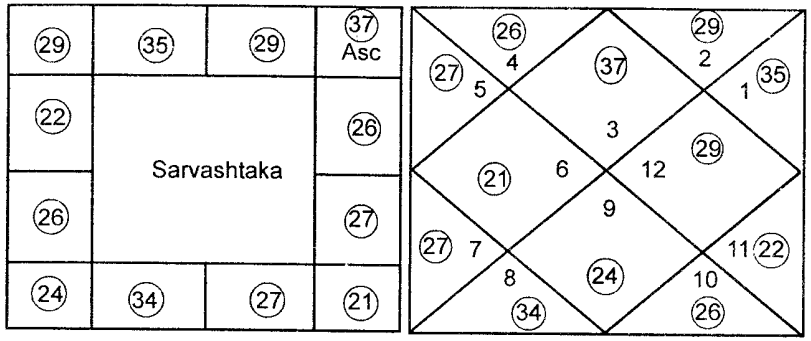


Sarvashtaka

The seven *Prastharakas* placed together form the Sarvashtaka Vargas. In each *Prastharaka* the benefic points in each Rashi is the overall influence contributed by a particular planet in the horoscope of the Jataka. Now we intened to put these values in a collective manner, in such a way that the over all influence of all the seven planets, the Ascendant and the twelve Rashis is simultaneously reflected. It is done in the following manner. Total points contributed by planets in any Rashi are given in the *Prastharaka;* look at the *Prastharaka* of Saturn given above. It is noticed that in Aries there are 4 points and in Taurus there are 3, points where as there are 5 points in Pisces. It is also to be noted these are the same points as given in the Bhinnashtaka of this planet. These are tabulated in a table identical to the *Prashtharaka* table. The Rashi wise points from the seven *Prashtarakas* above are now tabulated in a single spreadsheet as given below.

SARVASHTAKA (for the horoscope given on page 65)

Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	4	3	5	4	4	3	1	4	2	1	3	5
Jup	6	5	6	6	4	5	4	5	3	5	4	2
Mar	4	4	4	2	4	1	4	5	3	3	2	3
Sun	5	5	4	2	5	3	5	6	2	2	4	5
Ven	6	3	6	3	3	5	5	3	5	5	4	4
Merc	7	5	5	5	4	3	5	6	4	6	2	2
Moon	3	4	7	4	3	1	3	5	5	4	3	7
Total	35	29	37	26	27	21	27	34	24	26	22	29



The transiting planets and the *Ashtakavarga*

In the parlance of *Ashtakavarga* the basic spreadsheet is *Prastharaka.*

The *Prastharaka* is rearranged to produce *Bhinnashtaka.* However, it is easier to understand the effect of transiting planets on the course of events in the *Bhinnashtaka.* Therefore, first of all we are taking the Transit of planets in the *Bhinnashtaka.*

The use of *Bhinnashtaka tor* Transit

The *Bhinnashtaka gives us a mathematical measure of the capability of any planet to produce results while in Transit.* We look at the *Bhinnashtaka* of the planet concerned. This strength is calculated by adding the numerical values of *Bindus* in the house(s) that a planet is the lord of and the numeric value of the *Bindus* in the house where the planet is posited. The average of these values gives us a fair idea of the strength of the planet. Take, for example, the *Bhinnashtaka* of Jupiter. Jupiter is the lord of Sagittarius and Pisces. The numeric values in these houses are 3 each; giving a total of 6. Jupiter is placed in Gemini in the horoscope. The numeric value in Gemini in the *Bhinnashtaka* of Jupiter is 6. Add these three values i.e. the numerical values of the two lordships of Jupiter and the numerical value of the sign that Jupiter is placed in. The total is 12. The average of these three, is therefore, 4. This average represents the Jupiter's strength in giving the Transit results to the Jataka, 4 is average; we know 8 is the top value and 0 the bottom value. 4 is right in the middle.

This *strength is the permanent result giving capability of the planet.* It is used in two different ways. Firstly in the *Bhinnashtaka* of the planet itself. For example, whereverJupiter, in its own *Bhinnashtaka,* will transit in a sign that contains 4 or more points, the capability would be augmented to that extent. This capability would also suffer depletion or loss whenever a planet transits in a house having a low strength.The strength and transit, as stated above, can quite profitably be used in assessing the results of the *Maha Dasha* and *Antara Dasha* Lords. The strength, a permanent capability, has to be related to their own *Bhinnashtakas.* Their transit can, however, be quite usefully assessed in the *Bhinnashtakas* of one another too. The *Maha Dasha* Lord transiting in a low value sign in the *Bhinnashtaka* of the *Antardasha* Lord would lose out on his strength; as would also be the case of the *Antardasha* Lord transiting in a low value sign in the *Bhinnashtaka* of the *Maha Dasha* Lord. We will soon see an example to this effect. This is how a broad assessment is made of the strength of the planet. However, the wonders of Astrology need not rest there. We try out the second possible use of the transits for finer tuning to take our discussions to a subtler plane of learning. This we do by looking at transits in the *Prastharakas.*

TRANSITS IN THE *PRASTHARAKAS*

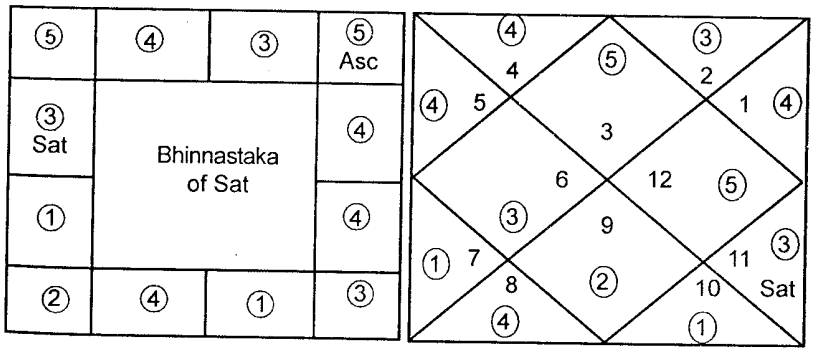
The capability granted by the strength to the planet fructifies, when the Transit is assessed in the Prastharaka. The Transit in the *Prastharakas* is also seen in the sign in which the planet is transiting. It is further fine-tuned by examining the Transit in each *"Kakshya".* This effectively breaks the Transit into 8 segments of 3° and 45' each; permitting closer scrutiny of planetary results likely to accrue in the planetary Transit in any sign. ***The rule is that when a planet transits a "Kakshya" which has a Bindu (benefic point) the planet bestows the results.*** An important augmentation takes place in this capability if a friend or a fast friend, as assessed by the *Panchdha Maitri* (five fold friendship), is the transiting planet providing that *Bindu.* Transit results are in conformity with the total points that the sign has and are released in the *"Kakshya"*having a *Bindu.* For example, as stated above,

in the *Prastharaka* of Saturn, the maximum *Bindus are* in Gemini and Pisces viz. 5 in each of these *Rashis.* If we look at the transit of Saturn, for example in Pisces, we shall notice that favourable results are likely to occur when Saturn transits in the *"Kakshya"* of Mars, the Sun, Mercury, the Moon and the Ascendant since these have contributed *Bindus.* The inter relationship of the *Bindu* providing planet and the transiting planet is also to be considered.

One fact needs emphasis that **the transit results are related to the lordship(s) of planets and their placement; examined in terms of house significations as well as Sign significations.** What is generaly over-looked are planetary significations, the Sun relating to authority and dignity, Mars to decisive execution and foolhardiness, Jupiter to wisdom and learning, Mercury to trading and journalistic pursuits, Venus to soft and silky luxuries, Saturn to labour and lower class activities. Appropriate planetary transit needs to be seen if one is looking for prosperity or challenge in a particular field. A representative selection of planetary significations is available in tabular form in Chapter VI of the book.

All that has been stated above needs a little pondering. To facilitate the same, here are enunciated the **step by step method of applying transit in** *Ashtakavarga.*

Step 1 : Assess the strength of the planet in the Bhinnashtaka. Note the numerical strength indicated in the three houses; the two that are owned by the planet and the third where the planet is placed. This is, however, not true for the Sun and



the Moon. Obviously for the luminaries there would be only two houses. For these two we will consider their lordships and the placements only. Average it. If a planet is placed in its own house, the points in that house are counted twice. Let us take an example of Saturn.

Saturn owns Capricorn and Aquarius where the benefic points are 1 and 3 respectively. Saturn is placed in Aquarius. There are 3 points in Aquarius. These will need to be counted twice - once because Saturn owns Aquarius and the second time because Saturn is posited in Aquarius in this particular horoscope. We average out the strength of (1 + 3 + 3)/3 and get 2.33. Generally, in *Bhinnashtakas,* planets are considered strong from 4 points onwards. Saturn and Mars, however, stand as exceptions since their total capacity to give benefic points is limited to 39 only. Therefore, for these two planets 39/12 = 3.25 may be considered as the average value. Still with 2.33 points Saturn is weak. However, since it is in a house that has 3 points, its weakness due to 2.33 points is marginally improved. The Transit results would reflect the low strength of Saturn.

2. The second step is to assess the Transit of the planet in different houses in the *Bhinnashtaka.* A planet is poised to give the expected good results *pertaining to the houses that it owns* when it is transiting in a house that has 4 points or more. The *results would also reflect the significations of the house that is being transited.* On 4th April 97 Saturn was transiting in Pisces. In its *Bhinnashtaka* Saturn has 5 points which is very good. Saturn is the 9th Lord and Pisces is the 10th House. The 9th Lord is in Transit in the 10th House, which has strength. One could logically look for professional advancements. Saturn is also the 8th Lord hence a transfer/change of job also comes into consideration. The native switched jobs with better pay.

3. The third step is to assess the Transit in the *Prashtharaka* of the planet. Look at the *Prastharaka* of Saturn. In Pisces, where Saturn's transit is being considered, there are 5 benefic points distributed in the *"Kakshya"of* Mars, Sun, Merc, Moon and the Ascendant. For convenience, the same table is reproduced here under once again.

Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	0		0	0					0			
Jup	0	0					0	0				
Mar				0	0	0			0		0	0
Sun		0	0		0	0		0			0	0
Ven				0	0						0	
Merc	0	0	0	0						0		0
Moon			0					0				0
Asc	0		0		0	0		0				0
Total	4	3	5	4	4	3	1	4	2	1	3	5

We know that a "*Kakshya*"extends to 3° and 45'. Mar's *"Kakshya",* being the 3rd, would extend from 7° 30' to 11°15' thereafter Sun's *"Kakshya"* would extend up to 15°, On 4th April, 97 Saturn was transiting at 16° 57' in Pisces in the *"Kakshya"ot* Venus where Venus has not contributed any benefic point. Therefore, though there was a switch in job it was an ordinary gain though the 9th, the 10th and the 8th lords were involved and the house activated had fairly good (29) benefic points.

4.The 4th step : is to see the *Sarvashtaka* strength of the house in which the planet is transiting. This is important. We are aware that 28 make the house strong and points below this magic figure make a house weak. In our example Pisces has 29 points. This is more than 28 hence result producing. It is worth noting that a house, which has *Sarvashtaka* strength of 20 or there about is very weak; this house would hamper the results that may be accruing due to the strength gained in the first three steps.

This 4-step approach would help in assessing the quantum and timing of results promised in a horoscope and are ready to be delivered by the delivery boy — the Transit.

Let us take yet another example of a different planet for a different month. Jupiter, in April 97, was transiting Capricorn. It's longitude on 2nd April, 1997 was 21° 16'. Jupiter was transiting in the *"Kakshya"of* Mercury. Mercury has provided a *Bindu* in the *Prastharaka* of Jupiter. This sign has a total of 5 points. The Sign

has strength besides the fact that a *Bindu* also exists in the transiting *"Kakshya"* hence, reasonably, one can expect results. Jupiter is the lord of the 7th and 10th Houses placed in the Ascendant. Mercury, an enemy of Jupiter, is a temporary friend in this horoscope as it is placed within three houses ahead of Jupiter. It, therefore, becomes neutral for Jupiter in this horoscope. The planetary significations of Jupiter and Mercury need to be assessed. The Transit is in the Moon sign that is also the 8th House from the Ascendant. All these constitute the ingredients needed to make a decision. The quality and accuracy of the decision will vary; depending on the knowledge and experience of the astrolger. The aim here has been just to explain the methodology of applying transit in a *Prastharaka.*

THE SAMUDAYA ASHTAKAVARGA

The *Samudaya Ashtakavarga* (hereafter called as *SamAV)* is a **Transit specific** derivation from the *Prastharakasof* the 7 planets. It is almost a look alike of the *Sarvashtaka Varga,* which also has a total of 337 Bindus. The total points in each sign are also generally the same, as are in the *Saravashtaka Varga* (hereafter called as SAV). **However, it is NOT the same as the SAV.**

Let us learn about step by step construction of *Samudaya Ashtakavarga,* which is *"Kakshya"* based in concept and construction.

Step 1 : Draw a table similar for *Saravashtaka Varga* indicating the *"Kakshya"of* all the seven planets and the *Rashis.*

Step 2 : We start with the first *"Kakshya"* of Aries. The first *"Kakshya"* of all the *Rashis,* including Aries, belongs to Saturn. Take the first *Kakshya* of Aries in all the seven *Prasharakas* given above and note benefic *Bindus* contributed by Saturn with care. Saturn **(this provisioning of *Bindus by* Saturn has a telling and far reaching effect in differentiating Samudaya AV from the *Saravashtaka Varga)*** has contributed *Bindus in* the *Prastharakas* of Moon, Jupiter, Saturn and Venus in the first *"Kakshya"* of Aries. Therefore, 4 Bindus will be placed in the first *"Kakshya"* of Aries in the *Samudaya AV.*

Step 3 : Now proceed to the next *Kakshya* horizontally. This is the *Kakshya* of Saturn in the sign Taurus. Repeat the last exercise. Scan the Bindus in this *Kakshya* (i.e. the *"Kakshya" of* Saturn in the sign Taurus) in all the seven *Prastharakas.* It is found that Saturn has provided *Bindus in* the *Prastharakas* of the Sun, Mars, Venus and Mercury. Put down 4 in the *Kakshya* of Saturn under the sign Taurus in the *Samudaya AV.*

Step 4 : Keep repeating this exercise for all the 96 *Kakshyas.* This is what would result:

Planets \ Houses	1	2	3	4	5	6	7	8	9	10	11	12
Saturn	4	4	4	3	3	4	4	4	6	1	3*	2
Jupiter	7	4	2*	1	1	2	3	4	2	4	2	4
Mars	4	4	4	6	7	2	4*	5	3	4	3	3
Sun	3	5	7	2	3*	3	3	3	2	3	4	5
Venus	3	4	3	6	3	2*	3	3	3	4	4	2
Mercury	5	5	7	3	3*	1	5	2	6	6	1	2
Moon	2	2	5	2	2	2	3	7	1	2*	3	5
Asc	7	1	5*	3	5	5	2	6	1	2	2	6
Total	35	29	37	26	27	21	27	34	24	26	22	29

We shall now compare this *Samudaya AV* with the *Sarvashtaka Varga.*

Sarvashtaka

Planets \ Houses	1	2	3	4	5	6	7	8	9	10	11	12
Sat	4	3	5	4	4	3	1	4	2	1	3*	5
Jup	6	5	6*	6	4	5	4	5	3	5	4	3
Mars	4	4	4	2	4	1	4*	5	3	3	2	3
Sun	5	5	4	2	5*	3	5	6	2	2	4	5
Van	6	3	6	3	3	5*	5	3	5	5	4	4
Merc	7	5	5	5	4*	3	5	6	4	6	2	2
Moon	3	4	7	4	3	1	3	5	5	4*	3	7
Total	35	29	37	26	27	21	27	34	24	26	22	29

Examine the SAV and the *Samudaya AV more* closely. The first *"Kakshya"* is of Saturn. It shows 4 *Bindus' in* both the SAV and the *Sam AV.* In the SAV these 4 points have been contributed in the *Prastharaka* of Saturn by Jupiter, Mercury, Asc and Saturn. These are the *Bindus* given to Saturn by these four contributors in the sign Aries in the first *"Kakshya".* Now examine the 4 Bindus of the *SamAV.* These have been contributed in the first *"Kakshya"* by Saturn in the *Prastharakas* of different planets by SATURN HIMSELF.The difference is striking, staring us in the eyes. SAV *Bindus are* sign related, 4 Bindus in Saturn's *Prastharaka* in Aries constitute the points contributed by 4 different planets in the first *"Kakshya"* of Aries. In the *Sam-AV the* relation shifts to, and focuses on, one planet and one *Kakshya.* The 4 Bindus here represent Saturn's contributions in this very compartment of 3° 45' in the *Prastharakas* of Jupiter, Venus, Moon and Saturn himself. Very subtly, with commendable skill, the *Acharyas* have given an option. If the interest is in a sign and its total extent of 30°, consult SAV; if the interest is in a *"Kakshya",* which is 1/8th of a *Rashi in* the extent, consult *SamAV.*

Why is it so ? What has prompted some Sages to derive the *SamAV "Kakshya"* by *"Kakshya"* culling points contributed by a particular planet in the same *"Kakshya"* in the spread sheets of each of the 7 planets ? The answer appears to be contained in the prediction process. The *Prastharaka* or the spreadsheet has the entire, the complete gamut of *Ashtakavarga* contained in it. Derive *Bhinnashtakas to* study strength of a planet, derive SAV to study the application of BAV strength in a sign and get its capability. The promise and quantum are what one can cull out from here but the timing of results pertaining to a planet would be as per the Transit of the planet in the particular *"Kakshya"* of that sign. The strength provided by the planet in the *"Kakshya"* of that sign would establish the extent and ease of fulfilment of promises indicated in the horoscope.

In fact the process of making a *SamAV* has been simplified and a readymade table is being made available giving the allocation of beneficence of all planets in the 12 houses from the houses that the planets are posited in. The table is as given below :

***Samudaya Ashtakvarga* : "Allocation of Beneficence"**

Houses / Planets	1	2	3	4	5	6	7	8	9	10	11	12	Total
Saturn	3	2	4	4	4	3	3	4	4	4	6	1	42
Jupiter	2	1	1	2	3	4	2	4	2	4	7	4	36
Mars	4	5	3	4	3	3	4	4	4	6	7	2	49
Sun	3	3	3	3	2	3	4	5	3	5	7	2	43
Venus	2	3	3	3	4	4	2	3	4	3	6	3	40
Mercury	3	1	5	2	6	6	1	2	5	5	7	3	46
Moon	2	3	5	2	2	5	2	2	2	3	7	1	36
Asc	5	3	5	5	2	6	1	2	2	6	7	1	45
Total	24	21	29	25	26	34	19	26	26	36	54	17	337

Notes:

1. The Bindus given in the table above are the contribution of that planet in the *Prasthakaras* of seven planets in that *Kakshya.*

2. The placement of these Bindus starts from the house where the planet is posited in the horoscope and is generally marked by an asterix (*).

Super brilliant sages devised this scheme of culling benefic points in each *Kakshya* of each of the 7 planets and collating them in the shape of *SamAV.* In the process of prediction the promise and the likely quantum are to be got from the *Prastharakas,* ***Bhinnashtaka*** and the SAVs; **the Transit is the realm of *Samudaya AV.*** The arrangement is appealing, logical and neat.

Let us now understand how the *SamAV* is used to assess Transit. We refer to the *SamAV* drawn earlier. The native was running the Dasha of Jupiter/Jupiter/Mars on 1st April, 97. Jupiter was in Capricorn at a longitude of 18°12' and Mars was in Leo at 27° 30'. Mark these planets in the signs that they are transiting in with their longitude to get to the correct *Kakshya.* Jupiter is in Sign Capricorn in the "Kakshya" controlled by Venus. Jupiter is in the 5th *"Kakshya"* whilst Mars is in the 8th or the last *"Kakshya".* Jupiter is transiting in a *"Kakshya"* that has 4 Bindus, which is

good; where as Mars, is transiting in a"Kakshya"which has 5 points an even better situation ! Both signs have a total count of 27 and 26 points respectively, which are passable. Jupiter is the 10th Lord; while as Mars, the 6th Lord, is placed in the 10th house from the Moon. 10th for *Karma kshetra,* 6th for servitude; and remember that strong *Kakshyas* are being transited. Venus, the *Karaka* for conveyances is sup-porting Jupiter's sojourn in Capricorn by providing a *Bindu* in the *"Kakshya"* where Jupiter is transiting. The native changed to a better job in the transport industry. Here the transit has been used in combination with the *Dasha.* It can be a **need-based** use also. In case one was looking for Education, one would assess the transit of the 5th Lord, Mercury or Jupiter, and the influencing planets along with the chronological age.

Now notice the following carefully :

(a) The houses that have maximum Bindus in the SamAV table given on page 81 are the 3rd with 29, the 6th with 34, the 10th with 36 and soaring majestically in splendid isolation the 11th with a whopping 54. These are the *"Upchaya"* houses; the houses that stand for constant step by step progress. The Bindus explain it succinctly. The *Vikrama* of the 3rd and its talents; the courage and competitiveness of the 6th; the rulership of *Karma Sthana* with honour of the 10th, and dignity, achievement and gains of the 11th make us ponder for a while.These are the houses that are considered evil, Trishadhya"(Tri-the 3rd, *shad-*the 6th, and, aaya -11 th are *trishadh-aya).* Our general teaching is that the weaker they are the better it is; debilitated planets in these house or their debilitated lords give us good results. Are we better off with weak evil houses or vice-versa ? These two apparently contradictory situations have some thing in them, which needs to be probed deeply. Weak evil houses and weak evil lords do not permit these houses to give their results. Since majority of their results are malefic, absence is welcome. When these houses become strong, they make the native a leader, someone who will go out and struggle for his views, his ideals.These are two different ways of living. One revels in the

absence of a challenge, a lucky person, while the other fights for his rights and gets them.

Now see the application of this in a horoscope. The horoscope is Case 2 given on page 86. In any horoscope if planets are concentrated in any one house; the "Upchaya" houses from that house get strengthened. In this horoscope there are 5 planets posited in the sign Cancer. The 3, 6,10 and 11 houses from this sign have the points 29 in Virgo the 3rd House from Cancer; 32 in the 6th House; 33 in the 10th House and 46 in the 11th House. Applying it from the ascendant it is noticed that the houses that are strengthened are the 1st, 5th, 6th and 10th Houses. A strengthening of these houses augurs well for the native.

(b) The second point that needs highlighting here is that these are the places counted from the planets' position in the horoscope. All planets give outstanding support to their respective 11th Houses. Take a look at the *SamAV* above. Venus and Saturn have contributed 6 Bindus each and they are the Cindrellas, the others have given their all, that is the maximum of 7 Bindus, one in each *Prastharaka* of each of the 7 planets.

(c) There is one more point that needs to be put forward. See the table of planetary transits from the Moon sign. *Mantreshwara* has given every single planet that transits the 11th House from the Natal Moon, the capacity to do well. So 11 th is good from various places. There is a research done by Col. Gour under the guidance of K.N. Rao where politicitians were having strength of *Bindus* in their 11th Houses from Saturn. Dignataries like Governors had strength of *Bindus* in the 11th from the Sun. There are immense opportunities of building on the *SamAV.*
The summary of all that has been stated above, can be put in the form of the following two points.

1 .The *Maha Dasha/Antara Dasha / Pratyantara Dasha* lords in Transit should be in those "Kakshya"that have, preferably, 4 or more points. The total count of the three "Kakshya,"should be 11 or more points. (In *Samudaya AV* the maximum points that can accrue to a planet are 7. The maximum points that three transiting planets in three Kakshyas can get is 21. Half of which is 10.5. Thus 11 is the result producing transit).

2. The *Maha Dasha/Antara Dasha/Pratyantara Dasha* lords should be transiting in houses that have 28 or more points.

NOTE : 1 and 2 above all interrelated. They help one another to overcome weakness, if any. A planet transiting in a very strong *Kakshya* can permit results, even if the house has only 23 points. In the same manner a planet transiting in a house of strength over 30 can give results even in *"Kakshya"* of 2 points.

Samudaya AV's efficacy in the Transit result was tested in a case study where 10 persons were promoted on the same day i.e. 28.12.1994. Obviously their promises and the *Dasha* were result giving. Transit delivered the good tidings to all of them. This was the only variable common to all of them. The parameters for the examination were the following:

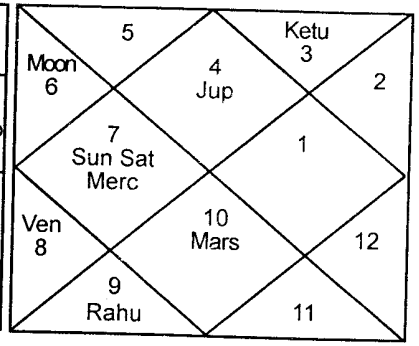
I. The *Maha Dasha, Antara Dasha* and *Pratyantara Dasha* Lords should transit in *Kakshyas* having an average strength of 4 *Bindus* or more.

III. The above mentioned three lords should connect with the *Lagna/Lagna Lord,* 6th House/6th Lord, 10th House/ 10th Lord in the natal chart and the *Dasamansa,* the divisional chart for profession.

	Ketu 19°43′		
Sat 13°55′	Transit on The 28th December, 94		
			Mars 8°42′
Sun 12°43′ Merc 20°55′	Jup 10°14′	Moon 2°28′ Ven 26°59′ Rah 19°43′	

III. Natural *Karaka* of that horoscopes' 10th House (depending on the vocation of the native e.g. Mars for an Army man and Jupiter for a Teacher etc.) be transiting over the *Lagna/Lagna Lord,* 6th House/6th Lord, or 10th House/10th Lord.

25	28	32	26 Ketu
31	Case-I 25.10.54 00.15 DELHI		36 Asc Jup
21 Mars			32
29 Rahu	25 Ven	28 Sun Sat Merc	24 Moon



SAMUDAYA ASHTAKVARGA of the Native :

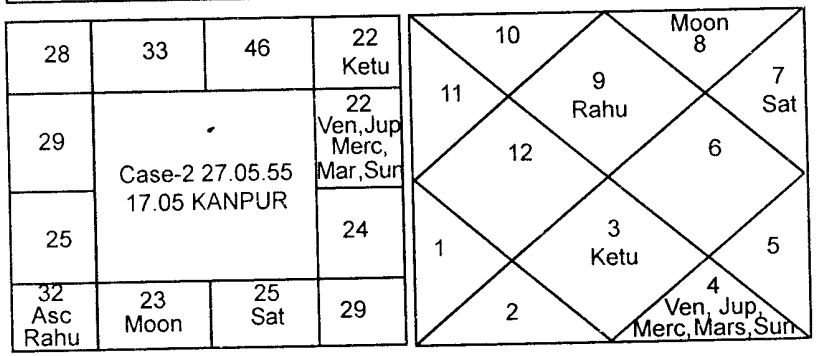
Rashis / Planets	1	2	3	4	5	6	7	8	9	10	11	12	Total
Saturn	3	4	4	4	6	1	*3	2	4	4	4	3	42
Jupiter	4	7	4	*2	1	1	2	3	4	2	4	2	36
Mars	4	3	3	4	4	4	6	7(Ju)	2	*4	5	3	49
Sun	4	5	3	5	7	2	*3	3	3	3	2	3	43
Venus	4	2	3	4	3	6	3	*2	3	3	3	4	40
Mercury	1	2	5	5	7	3	*3	1	5Me	2	6	6	46
Moon	2	2	3	7	1	*2	3	5	2	2	5	2	36
Asc	6	7	1	*5	3	5	5(Ve)	2	6	1	2	2	45
Total	**28**	**32**	**26**	**36**	**32**	**24**	**28**	**25**	**29**	**21**	**31**	**25**	**337**

On the date of promotion of the native was running the *dasha* of **Jupiter I Venus I Mercury.** Note the longitude of these planets on the day of the promotion from the transit horoscope given above. Jupiter is in transit in Scorpio at 10°14'. Place it in the SamAV in Scorpio *(Rashi no.* 8). It is the 3rd "Kakshya" belonging to Mars extending from 7°30' to 11 °15'. There are 7 *Bindus* (points) in this *"Kakshya".* Venus is transiting Libra at 26°59'. It is the 8th *"Kakshya",* belonging to the Ascendant, having 5 *Bindus* (points). Lastly Mercury, the *Pratyantara Dasha* Lord is in transit in Sagittarius at 20°55'. This is the *"Kakshya"* of Mercury itself that is an additional plus point. The points in this *"Kakshya"* are 5. The *Dasha* planets are transiting in the *"Kakshya"* having 7, 5 and 5 points respectively. These *"Kakshya"* points conform to parameter

1 above. the Points in houses are 25, 28 and 29 respectively. In the 25th point house, which is otherwise a weak house, the *"Kakshya"* has 7 points; therefore the weakness is removed. The 2nd parameter is fulfilled. Thus came the promotion.

We may now apply the same parameters to yet another case given below.

Rashis / Planets	1	2	3	4	5	6	7	8	9	10	11	12	Total
Saturn	3	4	4	4	6	1	*3	2	4	4	4	3	42
Jupiter	4	7	4	*2	1	1	2	3	4	2	4	2	36
Mars	6	7	2	*4	5	3	4	3	3	4	4	4	49
Sun	5	7	2	*3	3	3	3	2	3	4	5(Sat)	3	43
Venus	3	6	3	*2	3	3	3	4	4	2	3	4	40
Mercury	5(Ke)	7	3	*3	1	5	2	6	6	1	2	5	46
Moon	5	2	2	2	3	7	1	*2	3	5	2	2	36
Asc	2	6	1	2	2	6	7(Ve)	1	*5	3	5	5	45
Total	33	46	21	22	24	29	25	23	32	25	29	28	337



At the time of promotion, the native was running the *Dasha* of **Ketu I Ven I Sat.** As noted from the Transit horoscope, Ketu is transiting Aries at 19°43'.This longitude in the *SamAV is* in the 6th "Kakshya"belonging to Mercury. It has 5 points. Venus, as we have already seen in example 1 above, is transiting Libra. In this horoscope it is in a 7 point *"Kakshya".* Saturn is in a 5 point *"Kakshya".* Parameter 1 is completely met.

The points in the houses are 33, 25 and 29 respectively. The 25 point house is again fortified by a strong *"Kakshya"* transit. Parameter 2 is also fully met.

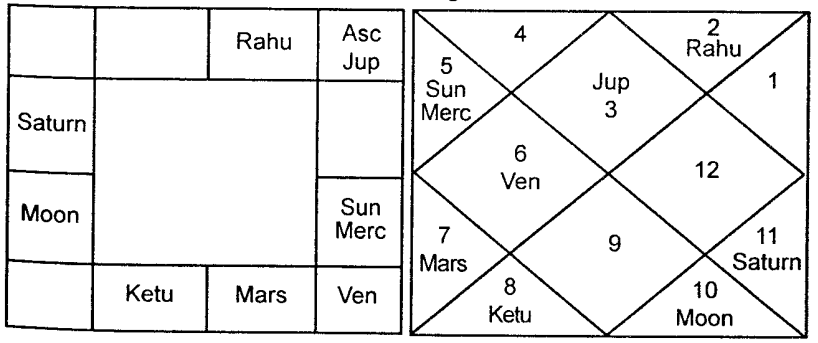
It is thus seen that transit results can, with a fair amount of accuracy, be culled from the *SamAV.Two* cases have been shown above. Detailed treatment has been given so that the mechanics of applying this technique are clearly understood. This procedure is applicable across the board to all the events. It is after all the promise of the horoscope timed by the *Dasha,* which is being examined with reference to the Transit.

SamAV has been used only to study the Transit effect of the *Dasha* planets. This limited task can be performed by this method with ease and efficiency.

There is another interesting use that can be done by relating the Transit in the *SamAV.* Call it finding the Best **Day.**

THE THEORY : If all the *9 planets* in any horoscope are so *transiting*that they achieve a *point count of 32 or more* in that horoscope's *Samudaya AV,* that day, of necessity, has to be good.

This is how it is done. Take the *SamAV* of a horoscope. Note the transit of the day of all the 9 planets. Place these in the respective "Kakshyas" according to their longitudes. The maximum that a planet can have in any *"Kakshya"* is 7 points. Nine planets can get up to a maximum score of 63 points. As per standard AV rules, half of this maximum score identifies the commencement of a strong result giving count. 32 points thus become the mark from where good results are likely to accrue.The higher the count the better it is. Let us do it practically. The horoscope and the *SamAV are* as given below.



Samudaya Ashatakavarga

Rashis / Planets	1	2	3	4	5	6	7	8	9	10	11	12
Sat	4	4	4	3	3 Ven Sat	4	4	4	6	1	3*	2
Jup	7	3	2*	2	1	2	3	4	2	4	2	4
Mars	4	4 Mars	4	6	7	2	4*	5	3	5	2	3
Sun	3	5	7	2	3 Ketu	3	3	3	2	3	4 Rahu	5
Ven	3	4	3	6	3	2*	3 Jup	3	3	4	4	2
Merc	5	5	7	3	3* Moon	1	5	2	6	6	1	2
Moon	2	2	5	2	2	2	3	7	1	2*	3	5
Asc	7	1	5*	3 Sun Merc	5	5	2	6	1	2	2	6
Total	35	28	37	27	27	21	27	34	24	27	21	29

In the above stated *SamAV,* the Transit of all nine planets, as on 15th August, 2007 have been transposed. The positions as transiting planets have been culled out in the chart given above. On 15th August, 2007 the transiting planets were in *"Kakshyas"* having the following points Sun 3, Moon 3, Mars 4, Merc 3, Jup 3, Ven 3, Sat 3, Rahu 4 and Ketu 3 respectively. These add up to 29, which is less than 32, which is the figure for an average day.

		Mars 11°0'	
Rahu 13°05'	Transit as on 15 Aug 2007		Merc 26°58' Sun 27°51'
			Ven 02°49' Sat 03°41' Ketu 13°05' Moon 21°42'
		Jup 16°04'	

Based upon the methodology explained above, we may prepare a kind of a ready reckoner for the whole month, or for that matter the whole life of any native by transposing daily transiting position of all nine planets in the *SamAV* of the native. In the table given below, the details have been worked out for a fortnight only.

Transit of All The Planets Applied to the Samudaya AV

Day	Sat	Jup	Mars	Sun	Ven	Merc	Moon	Rahu	Ketu	Total
15 Aug	3	3	4	3	3	3	3	4	3	29
16 Aug	1	3	4	3	3	3	2	4	3	26
17 Aug	1	3	4	3	3	4	2	4	3	27
18 Aug	1	3	4	3	3	4	5	4	3	30
19 Aug	1	3	4	3	3	2	4	4	3	27
20 Aug	1	3	4	3	3	2	5	4	3	28
21 Aug	1	3	4	2	5	6	4	4	3	32
22 Aug	1	3	5	2	5	6	3	4	3	32
23 Aug	1	3	5	2	5	2	6	4	3	31
24 Aug	1	3	5	2	5	2	3	4	3	28
25 Aug	1	3	5	6	5	6	1	4	3	34
26 Aug	1	3	5	6	5	6	4	4	3	37
27 Aug	1	3	5	6	2	3	6	4	3	33
28 Aug	1	3	5	6	2	3	2	4	3	29
29 Aug	1	3	5	2	2	2	1	4	3	23
30 Aug	1	3	5	2	2	2	2	4	3	24
31 Aug	1	3	5	2	2	3	2	4	3	25

In the above fortnight, the best day is the 26th August 2007, when total count is 37; followed by 25th August, 2007, with 34 points and 27th August, 2007 with 33 points. These points are not very high enough to give spectacular results. A point count of 45 and above is definitely a result producing day.

Notes:

I. It is being stated even at the risk of repetition that the quality of results of transiting planets will be totally

subservient to the promise in the horoscope and the operating *Dasha* on a particular day.

II. **Moon** transits through almost 4 *"Kakshyas"in* a day. Best results for that day will accrue when the Moon is transiting in a *"Kakshya"* is having the highest point count. Moon is likely to get through a *"Kakshya"* in approximately 7 hours. These 7 hours can be utilised like a ***Muhurata.*** **In a high point day these hours denote the Best of the Best.**

III. The full planetary Transit can also be linked to the Transit of *Dasha* planets. The time, when the *Dasha* planets are passing through high the point *"Kakshya"*, can be linked to a day when the total transit is also around 40 points. This can be further fine tuned by concentrating on the PD Lord's Transit. Get a good day and if the *Pratyantara Dasha* lord, on that day, is transiting in a *"Kakshya"* with 4 points or more, **the day is made !**

IV. The daily transit table is giving out a way by which Astrology can be logically and practically applied to advantage in improving our quality of life.

CHAPTER VIII

THE SAPTASHALAKA

In this chapter the transit is being explained with reference to the *Nakshatras* by the well known but little used classical method of *Saptashalaka.*

Transit of planets on various parts of the body and its result has been explained through example in this chapter under the caption *Anga-Graha.*

The concept of *Lattas,* which forms an interesting part of Transit, is explained.

THE SAPTASHALAKA

NOTABLE POINTS

Saptashalaka takes its name from the 7 lines used to form it. 28 constellations are used, the 28th constellation is *Abhijit.*

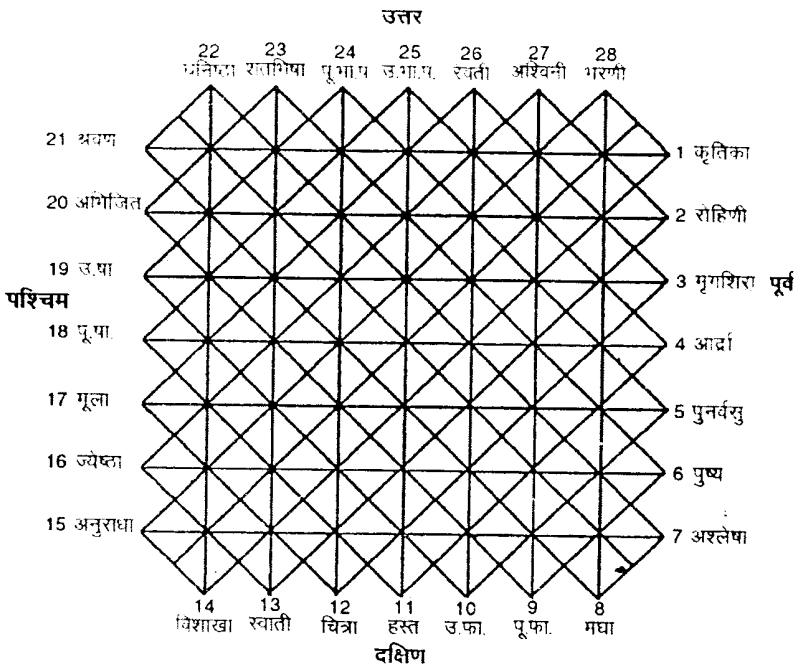
Nakshatra placement commences from *Krittika.* The starting point is the Northeast corner.

Each *Nakshatra* interacts with three other *Nakshatras.* These three are the *Nakshatras* located at the end of the three straight lines emanating from that *Nakshatra.* Take *Ardara* for example. The three straight lines emanating from it go to *U. Bh.pda; P.Ashadha;Hasta.* A planet placed in *Ardara* would interact with planets transiting the other three *Nakshatras.* This interaction is called *Vedha.*

The constellations specified by *Mantreshwara* in *Phaldeepika* for special mention are the following.

I. ***Janma*** *Nakshatra;* this we know is the constellation where Moon was at the Time of birth. ***Adhana*** *Nakshatra,* this is the 19th constellation counted from the *Janma Nakshatra.* It is also called ***Trijanma Nakshatra.***

II. ***Karma*** *Nakshatra,* this is the 10th constellation from the *Janma Nakshatra.* It is also called ***Anujanma Nakshatra.***



III. The Transit result given in Phaldeepika specifies that the Sun transiting in a Vedha star to the Janma Nakshatra as evil. It entails danger to life. Sun in Vedha to Anujanma or Trijanma is also evil Transit entailing loss of wealth and fear respectively. Malefic in Vedha to these three stars causes trouble where as Vedha by benefics is good.

IV. In the horoscope given on page 3, Moon is in Capricorn in the Nakshatra Shravana. The vedha nakshatras to the Janam Nakshatra are Dhanishta; Krittika and Magha. Sun transited into Magha on 24 Jan 2007 at 13:50 hours. This is an unwelcome transit.

V. *Vedha* by a malefic planet of the 1 st, 3rd, 5th, 7th, 10th, 19th and 22nd *Nakshatras,* counted from the Natal star, are dangerous to life. The *Vedha* of these stars, even by a benefic, is bad since it is stated to cause loss in business.

VI. Should the Moon be transiting in the *Janma, Anujanma* or the *Trijanma Nakshatras and* a planet in the horoscope enters a new sign; untoward incidents are likely to take place. Sun's entry into a new *Rashi is* particularly unwelcome.

ANGA-GRAHA

Transit of planets on the *Nakshatras placed* on various parts of the body is an interesting adjunct to the know-how about Transit. Its knowledge is an additional option available to a serious practitioner of this baffling and amazing science. Figure 1 in the tables indicates the Janam Naksharta. Sun entered Magha on the 16th of August 2006, Magha is the 16th Nakshatra counted from Shravana the Janam Nakshatra of our example horoscope given on page 3. Its result is loss.

THE SUN

The *Nakshatras*	*Limb*	*Result*
1	Face	Destruction
2,3,4,5	Head	Influx of wealth
6,7,8,9	Chest	Success
10,11,12,13	Right hand	Financial gain
14,15,16,17,18,19	Two feet	Loss
20,21,22,23	Left hand	Illness
24,25	Two eyes	Gains
26,27	Privates	Danger

THE MOON

The *Nakshatras*	*Limb*	*Result*
I,2	Face	Fear
3,4,5,6	Head	Safety
7, 8	Back	Subduing enemies

9,10	Two eyes	Financial gain
11,12,13,14,15	Chest	Mental happiness
16,17,18	Left hand	Quarrels
19, 20, 21, 22, 23,24	Two feet	Foreign Visit
25, 26, 27	Right hand	Financial gain

THE MARS

The *Nakshatras*	*Limb*	*Result*
1,2	Face	Death
3,4,5,6, 7,8	Two feet	Quarrels
9,10,11	Chest	Succes
12,13,14,15	Left hand	Penury
16,17	Head	Gains
18,19,20,21	Face	Fear
22, 23, 24, 25	Right hand	Happiness
26,27	Two eyes	Foreign Visit

MERCURY, JUPITER AND VENUS

The *Nakshatras*	*Limb*	*Result*
1,2,3	Head	Sorrow, grief
4,5,6	Face	Gain
7, 8, 9,10,11,12	Two hands	Untoward happenings
13,14,15,16, 17	Stomach	Ingress of wealth
18,19	Privates	Loss
20, 21, 22, 23, 24, 25, 26, 27	Two feet	Happiness gains.

SATURN, RAHU AND KETU

The *Nakshatras*	*Limb*	*Result*
1	Face	Grief
2, 3, 4, 5	Right hand	Happiness
6, 7, 8,	Right leg	Travel
12,13, 14,15	Left hand	Gains
16,17,18,19,20	Stomach	Conjugal felicity
21,22,23	Head	Happiness
24,25	Two eyes	Happiness
26,27	Back	Danger to life

THE LATTAS

Each planet has been assigned a *Nakshatra* placed at a pre-determined place from its transiting location. This *Nakshatra* is called that planet's *Latta*. *Latta* literally means a "kick". Whenever these *Latta Nakshatras* coincide with the natal star, (the *Janma Nakshatra),* sickness and anguish result.

The *Latta Nakshatras* counted in the normal manner are termed *"Purolattas"* or forward Lattas. When they are counted backwards they are termed *"Prushatha-Lattas"*.

The Sun Mars, Jupiter and Saturn have their *Latta Nakshatra* as the 12th; 3rd; 6th and 8th *Nakshatra counted from the Nakshatra* that they may be transiting at any given time. The count is normal hence these are called *"Puro-lattas"*. Take an example. Mars, on 10th October, 2006, was transiting in *Chitra*. Its "Kick "star is third from the Transit star so Mars' *Latta* would be on *Vishakha.* For those persons, who have *Vishakha as* their Natal star, the result would be anguish.

Moon, Mercury, Venus, Rahu and Ketu's *Latta Nakshatra are* counted backwards from the *Nakshatra* that are transiting at any given point of time. For the Moon it is the 22nd star; for Mercury it is the 7th star; for Venus it is the 5th star and for Rah and Ketu it is the 9th star from the star that these planets are

transiting at that time. Rahu was in transit in *Uttara Phalguni Its Latta* star is the one, located 9 stars behind it. Counting is to be done in the reverse direction. *Rohini* becomes the Latta star.

The results are that Sun's *Latta* causes the ruin of every business; Rahu and Ketu spell misery Jupiter causes ruin to relations and makes for insecurity. Venus causes quarrels. Mercury gives a loss of position.The Moon causes a great loss. The great *Mantreshwara* also says that should two or more *Lattas* coincide and torment the Natal star, the distress will increase in direct proportion to the number of *Lattas.* Whether forward or backward, in any case, these are kicks and what good has ever come from kicks ?

CHAPTER IX

TRANSIT AND THE DIVISIONAL CHARTS

This chapter makes s comprehensive analysis of influence of transiting *Mahadasha, Antardasha and the Pratyantaradasha* Lords in the basic chart and the divisional charts for fructification of any promise.

Further, the two celestial heavyweights, namely the Saturn and the Jupiter also play a significant role for fulfilment of promises by influencing houses concerned through Transit. The same also forms a part of this chapter.

TRANSITS AND THE DIVISIONAL CHARTS

THE DASHA AND TRANSIT SYNTHESIS

We know that the promises contained in a horoscope are timed for delivery in a specified quantity by *Dasha* planets. Identification of timing and the quantiy of fructification are done by analysing the interaction of *Dasha* planets with concerned Divisional charts. The actual delivery is the charter of the transiting Dasha planets. The synthesis is required to be done in respect of three variables viz. the Promise, the *Dasha* and the Transit. The promise of the *Dasha* lord is to be assessed from its placement, lordships and influences on it in the Natal chart and its derivative, the divisional charts. The reader is advised to refer to chapter VI of this book. For fulfilment of a promise once again the very same *Dasha* planets that promised the event need to transit in specified places in the horoscope to ensure that the promised event takes place. Synthesising the inherent promises with the influences generated by transiting planets at a given time constitutes practical application. The inherent promises are culled out from what is termed as static analysis and the influences of transiting planets are also referred to as Dynamic analysis.

The Doublt Transit

Events are controlled by the planets. A long time favourite story of KN Rao is about an old "Pandit". This venerable person opined and stressed that whenever any event of importance is to take place in a person's life **Saturn,** in Transit, must influence the house and/or its lord that signifies the event; and then **Jupiter**, the *Devguru* must so transit that the very same house and/or lord cleared by Saturn is blessed by him. This clearing of the house/lord by Saturn and the blessing of the house/lord by Jupiter, permitting it to yield results is called the Double Transit of Saturn and Jupiter.

The Rule :

Transiting Saturn by PAC, must influence the relevant House or Lord clearing it for giving the result. Jupiter should there after, in Transit, do the same.

Jupiter's Transit is like the sprinkling of *"Ganga jala"* (water of the most sacred Indian river - the *Ganga*), on the House/ Lord cleared by Saturn.

In this rule, Moon and the Moon sign are to be accorded equal importance and be treated at par with the Ascendant and Ascendant Lord.

The Application

We have the MD, AD and PD Lords on one hand with Saturn and Jupiter on the other. Their influences are studied in three parts. We shall examine **profession** first.

Part 1 :

This is a Static analysis. The MD, AD and PD Lords are examined in their Natal position. The examination looks at their lordship, placements and influence in the Natal Chart from the Ascendant and the Moon. The *Dasha* lords are further examined in the Divisional charts–*Navamsha* and *Dashamansha.* We are examining the profession hence the houses that are being studied are the 6th H, the 10th H and the *Lagna* along with their Lords.

Part 2 :

In this part we practically apply the principle enunciated above and see the influence of Saturn & Jupiter in Transit on the 1st, 6th & 10th Houses and their Lords.

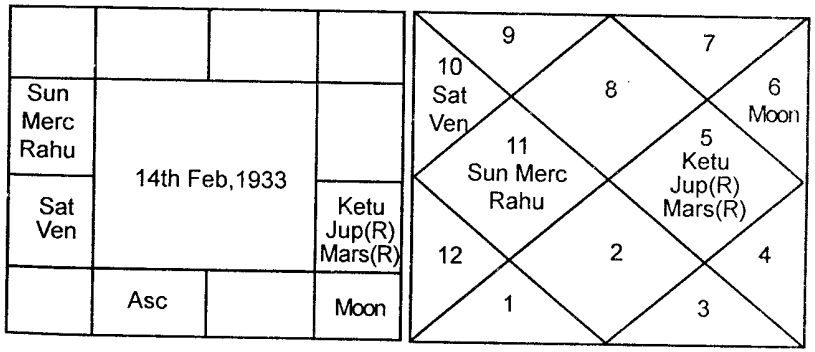
Part 3 :

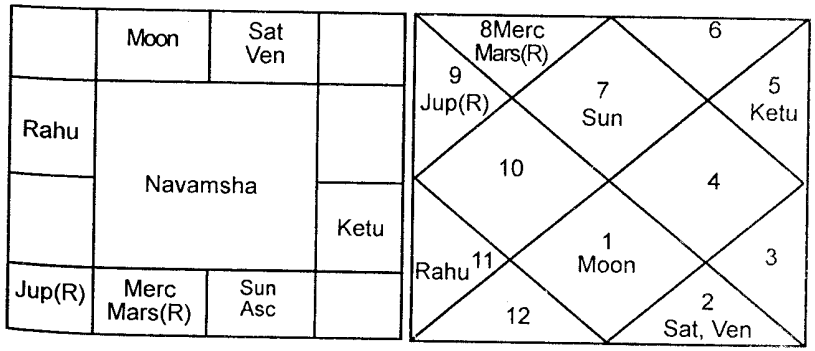
The *Dasha* planets, seen in Static analysis in part 1, are now analysed from their transiting positions. The transiting positions pertain to the time of the incident.

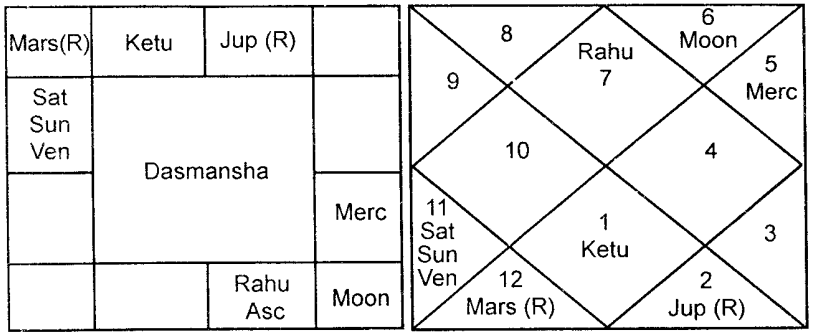
This examination is done from the Ascendant, the Moon, the *Navamsha* and the *Dashamansha* in all three examples given below:

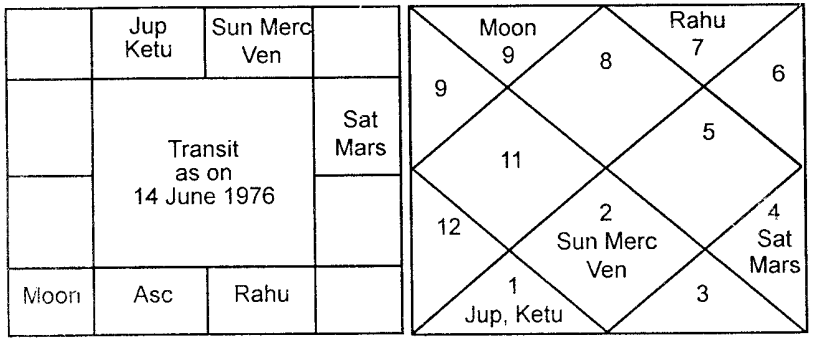
Example 1.

The Horoscope is given below









The native was promoted on 14 June 1976.The Dasha was Jup/Sun/Mars.

Part 1 :

We now analyse the *Dasha* planets from the Ascendant and, the Moon in the Natal Chart. The same planets are also analyse in the *Navamsha* and the *Dasamansa*.

JUPITER, THE MD LORD

From the Ascendant. Jupiter is the Lord of the 2nd and 5th Houses. It is placed in the 10th House. It is posited with Mars who is the Ascendant and the 6th Lord. Jupiter is aspecting the 6th House. Jupiter himself is aspected by the 10th Lord, the Sun. The association of the MD Lord' is very promising. It is near complete.

From the Moon. Jupiter is now the 4th and the 7th Lord placed in the 12th House from the Moon. It is aspected by Mercury, the Moon sign Lord, as well as the 10th Lord from the Moon. This Mercury is located in the 6th House from the Moon. Jupiter is Retrograde in Natal chart and aspects Saturn, the 6th Lord from the Moon, from Cancer. MD Lord's promise is very good from the Moon also.

In the *Navamsha.* Jupiter is the 6th Lord aspecting the Moon, the 10th Lord of the *Navamsha,* in the 7th House.

In the *Dashamansha.* Jupiter is again the 6th Lord. It is aspecting the Moon, the 10th Lord of the *Dashamansha,* in the 12th House.

THE SUN, AD LORD

From the Ascendant. Sun is the 10th Lord. It is aspecting the Ascendant and 6th Lord, Mars, who is posited in the 10th House with MD Lord Jupiter. Sun is also a significator of Government. Here an excellent boost to the MD Lord's promise can be thought of.

From the Moon. Sun is posited in the 6th House with Mercury who is the Ascendant and the 10th Lord.

In *Navamsha.* Sun is in the Ascendant, aspecting the 10th Lord, the Moon.

In Dashamansha. Sun is with the *Dashamansha* Lagna Lord Venus, who is equivalent to the 10th Lord of *Dashamansha* for professional matters.

MARS, PD LORD

From the Ascendant. Mars the Ascendant Lord and the 6th Lord, placed in the 10 House, aspected by the 10th Lord, Sun. Mars in the 10th House is *Digbali* adding to the excellent promise of its lordship and placement. Mars is in retrogression in the Natal chart.

From the Moon. From the Moon it is the lord of the 3rd and 8th Houses placed in the 12th House. The two negatives, bad lordship and placement, tend to give good results, is standard teaching. It has the aspects of Mercury, the Moon Sign Lord and the 10th Lord as well as of the 6th Lord Saturn.

In *Navamsha.* Mars misses out.

In Dashamansha. Mars is in the 6th House aspecting the 10th Lord Moon. The promise of the *Dasha* planets is excellent.

Part 2 :

THE DOUBLE TRANSIT

On 14th June 1976 Saturn was transiting Cancer and Jupiter was in Aries. Saturn was in retrograde motion till 27th March, 1976. We now analyse these two planets from the same four view points.

From the Ascendant. Saturn is aspecting the 6th House. Jupiter is in the 6th House aspecting the 10th House.

From the Moon. Saturn was in the 10th House till the end of March 1976 and that was the time when the selection board had met and cleared the promotion. Jupiter draws a blank.

In *Navamsha.* Saturn is transiting the 10th House and aspecting the 10th Lord. Jupiter is transiting on the 10th Lord itself.

In *Dashamansha.* Saturn is transiting the 10th House and is aspecting the 10th Lord. Jupiter is aspecting the *Dashamansha* Lagna Lord, giving it weak support.

Saturn has cleared the 10th and 6th Houses/Lords from four major viewpoints completely. Jupiter has blessed these very cleared houses in three charts, having missed out from the Moon. 7 out of 8 is the score and chances of success are in the region of 85%.

Part 3 :

Transit of Dasha Planets

Finally to assess the quantum of delivery and the certainty of the event taking place, the transiting *Dasha* planets are to be examined. It may be in order to recapitulate that the *Dasha* running was JUPITER/SUN/MARS. We quickly analyse the transit from the same four view points.

From the Ascendant. Jupiter, the MD Lord, is transiting the 6th House and aspecting the 10th House. Mars, the 6th Lord of the natal chart, is also being aspected as it is placed in the 10th

House. Interestingly Mars is also the Ascendant Lord. A complete delivery schedule with guaranteed delivery is what this Transit indicates. Sun the AD Lord promises support as it is transiting the 7th House. Remember the 7th is considered as an alternate house for profession Since it is the 10th House from the 10th. Sun is the Lord of the 10th House in this chart.

Mars, the PD Lord is transiting Cancer. Even though it is debilitated in Transit, it still remains the 6th Lord of the Natal chart, aspecting the 10th Lord Sun. Guaranteed delivery on schedule!

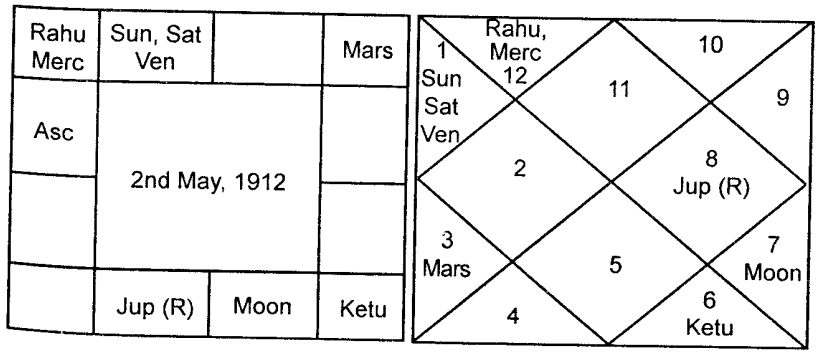
From the Moon. The task is performed here by the PD Lord Mars. It aspects the 6th House and Mercury, the 10th Lord and the Moon sign Lord. It completes the PAC association and perhaps compensates for the weak Transit of the MD and AD Lords.

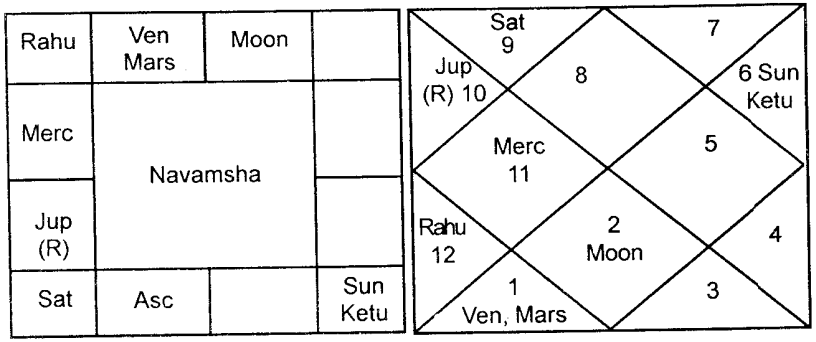
In *Navamsha.* The MD Lord Jupiter is the 6th Lord of this chart and is transiting the 10th Lord the Moon. Sun, the AD Lord, here aspects the 10th Lord from the Moon. It is the PD Lord Mars, who is in the forefront once again. He is transiting in the 10th House.

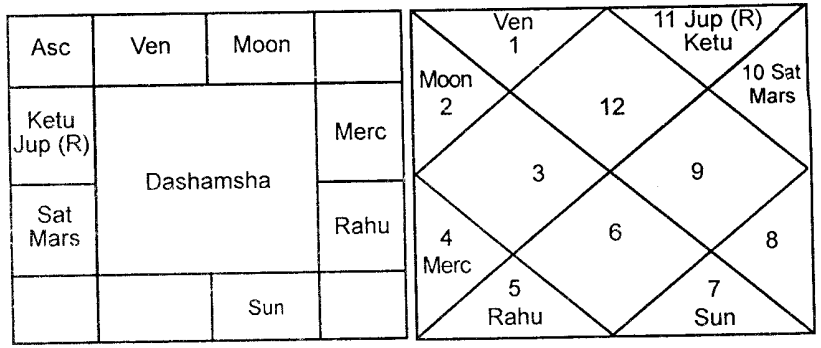
In *Dashamansha.* Jupiter, the 6th Lord, is transiting the 7th House of the *Dashamansha,* from here it aspects the Ascendant of the *Dashamansha.* Sun, the AD Lord, transit on the 6th lord. Mars, the PD lord, transits in the 10th House.

Transit applied from four different ascendants in three different charts has shown that the *Dasha* planets are interacting with the 10th, and 6th Houses and/or their Lords. This is the manner in which Transit should be applied.

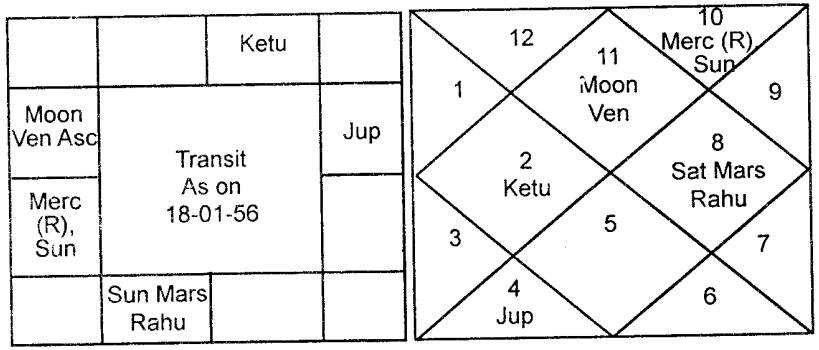
Example 2







The promotion took place on 18th January, 1956, *Dasha* was MERCURY/JUPITER/MERCURY.



Part 1 :

MERCURY THE MD LORD:

From the Ascendant.

Mercury is the Lord of the 5th and 8th Houses and is placed in the 2nd House, where it is debilitated. However, Mercury is aspected by Jupiter, the Lord of the sign Pisces, hence it shall bestow "Neecha - Bhanga Raj Yoga". Mercury is the dispositor of Mars, the 10th Lord. The MD Lord has no connection with the 6th Lord, but has a passable connection with the 10th Lord.

From the Moon.

Mercury is now the 9th and the 12th Lords from the Moon sign, and is placed in the 6th House. It is in debilitation and hence is likely to promote the interests of the 6th House and would enjoy a fair slice of luck, as Mercury is the lord of the 9th House also.The Moon itself is the 10th Lord placed in the Ascendant.

In the *Navamsha.*

Mercury, the MD Lord is in the 4th House, aspecting the 10th House and being aspected by the 4th Lord Saturn.

In the *Dashamansha.*

Mercury is now in the 5th House. It is aspected by Jupiter from retrograde position in Capricorn. The aspect of the 9th and 11th Lords, Mars and Saturn respectively, bring in luck and gains for this Mercury.

JUPITER THE AD LORD

From the Ascendant. Jupiter, the 11th and the 2nd Lord, is placed in the 10th House in retrogression. From Libra it influences the Ascendant, the 6th House and the Moon, the 6th Lord. It has fully covered up the shortfall of the MD lord.

From the Moon. Jupiter is now the 6th Lord, aspecting the 6th House. It also aspects the 10th House and influences the Moon, the 10th Lord, from its retrograde position in Libra.

In the *Navamsha.* Jupiter is now the 2nd and the 5th Lord. It is located in the 3rd House in debilitation and is in retrogression. It aspects the 10th Lord Sun, and from its, retrograde location

Jupiter aspects Mars, the 6th Lord and the LL in its own house. A complete and full guarantee of a spectacular rise in service.

In the *Dashamansha.* The LL of *Dashamansha* is Jupiter. This is also the 10th Lord of *Dashamansha* who has to promote this jatka. There is very little choice since this is also the AD Lord for the jatka. From the 12th House, by aspecting the 6th House, Jupiter provides a competitive edge and whereas its location in the 12th House indicates a transfer.

MERCURY, THE PD LORD

Mercury has already been discussed at length as the *Maha Dasha* Lord.

We now look at the transit - the delivery boy to access the quantum and the quality of results.

Part 2 :

THE DOUBLE TRANSIT

From the Ascendant. Saturn is transiting the 10th House. Jupiter is in transit in the 6th House and is aspecting the 10th House. Interestingly Jupiter is retrograde in transit also. It is, thus, extending its influence to the 10th Lord Mars, the 6th Lord Moon and the Ascendant. Jupiter is the AD Lord also therefore good results can be expected.

From the Moon. Saturn is in the 2nd House transiting over the natal 6th Lord Jupiter. Jupiter is transiting in the 10th House. Good, high quality results are confirmed.

In the *Navamsha.* Saturn transits in the *Navamsha* Lagna. It aspects the 10th House. Jupiter is transiting the 9th House and is aspecting the *Navamsha* Lagna.

In the *Dashamansha.* Saturn transits in the 9th House. Jupiter transits the 5th house. These are the trinal houses of this divisional chart. Jupiter from Gemini, (remember it is in retrograde motion), aspects the 10th House and the 10th Lord Jupiter. It also aspects, the Sun, the 6th Lord of this chart. The double transit is most promising. The delivery boy is likely to deliver a fat and juicy packet.

Part 3

Now we shall look at the *dasha* Lords in transit.

MD AND PD LORD MERCURY

From the Ascendant. Mercury transits in Capricorn in the 12th House. It is in retrograde motion hence would generate influence from the 11th House also. It aspects Mars, the Natal 10th Lord.

From the Moon. Mercury is in the 4th House from the Moon and is thus aspecting the 10th House from the Moon.

In the *Navamsha.* Mercury, the MD and the PD Lord, transits the 3rd House missing out on the 6th and 10th Houses but influencing the *Navamsha* LL Saturn since Mercury is in retrograde motion.

In the *Dashamansha.* Mercury is now in the 11th House fully influencing the 10th House of this divisional chart as it is in retrograde motion.

AD LORD JUPITER

From the Ascendant. Jupiter transits in the 6th House, aspecting the 10th House. It also influences the 10th, 6th Houses and the Ascendant from Gemini. This Transit of the AD Lord has single handedly ensured an upsurge in the profession.

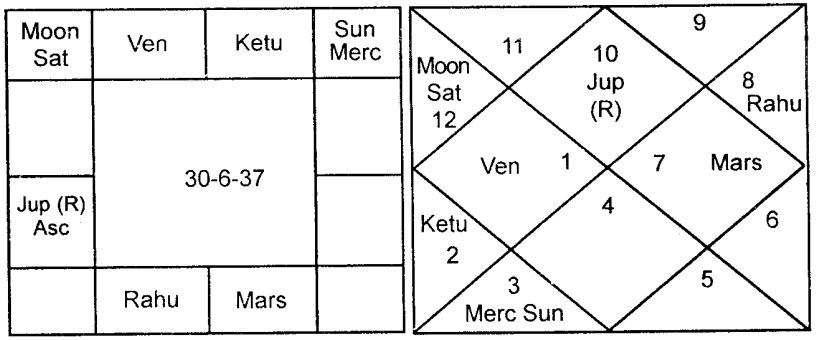
From the Moon. Jupiter Transits in the 10th House, aspecting the 6th Lord and the 6th House. It also influences the Moon sign from Gemini. An Upsurge in profession continues with added vigour.

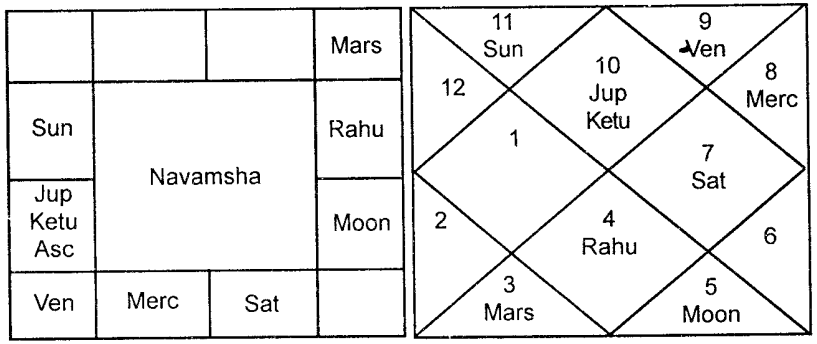
In the *Navamsha.* Jupiter aspects the Ascendant from Gemini. It aspects the 6H and the 6L posted there.

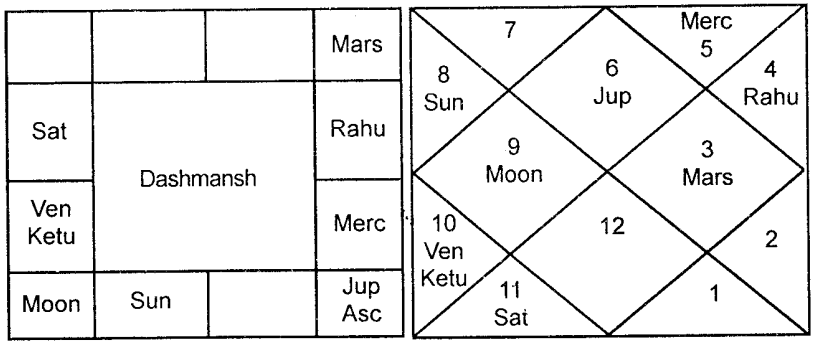
In the *Dashamansha.* Jupiter, the 10th Lord and the LL of this profession specific divisional chart is aspecting the *lagna* from Cancer. From Gemini, due to its retrograde motion, it aspects the 10th House and the 6th Lord besides the LL and the 10th L.

All obstacles and weaknesses are thus removed and a professional upsurge takes place.

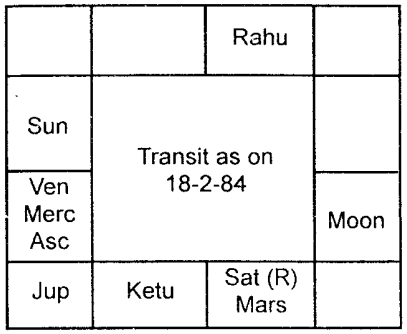
Example 3

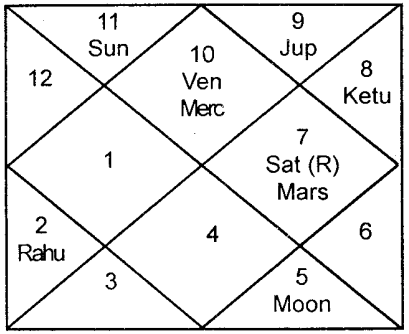






At the time of promotion on 18th February, 1984 the Jatka was running **VENUS\MOON\SAT.**





Part 1 :

THE MD LORD VENUS

From the Ascendant. Venus, the 10th Lord is placed in the 4th House from where it aspects the 10th House. Note that the 4L Mars is placed in the 10th House causing a strong *Parivartana* (exchange) *yoga* between the 10th Lord and the 4th Lord. Thus, Venus is well placed to give the career a push.

From the Moon. Venus is now the 3rd and 8th Lord posited in the 2nd House. It is aspected by the retrograde 10th Lord Jupiter from Sagittarius.

In the *Navamsha.* Venus, the MD lord, is very auspicious since he is the 5th and the 10th Lord thus a *'Yoga Karaka'* planet.

In the *Dashamansha.* Venus is the 9th and the 2nd Lord and is placed in the 5th House. Placement of the 9th Lord in the 5th House is good. However, no direct influence on the Lagna, 6th or the 10th H/L is found.

THE AD LORD MOON

From the Ascendant. Moon is the 7th Lord. The 7th House has an influence on professions since it is the 10th from the 10th House. It is placed with the *Lagna* Lord, in the constellation of *Lagna* Lord in the 3rd House.

From the Moon. The Moon is the 5th Lord placed in Chandra Lagna. There is a powerful exchange between the Chandresh

(Jup) in the 11th House, and the 11th (Lord), Sat in the Asc. The Moon is 'conjunct' with Saturn in the 11th.

In the *Navamsha.* The Moon has good lordship of the 7th House. It is poorly placed in the 8th House but the aspect of the 8th Lord on the 8th House improves its position. Sudden gains may result.

In the *Dashamansha.* Moon in the 4th House aspects the 10th House favourably. Mars, the 8th and the 3rd Lord, in the 10th House, confirms sudden gains. Mars, in the 10th House, has directional strength also. It is in a beneficial mutual aspect with the Moon, the lord of the house of gains, in the 11th House.

THE PD LORD SATURN

From the Ascendant. Saturn is the *Lagna* Lord as well as the 2nd Lord. It is placed in the 3rd House. We may remember that malefic planets in the 3rd House are not bad.

From the Moon. It is in the Moon Sign where from it aspects the 10th House.

In the *Navamsha.* Saturn improves dramatically. The LL of the Natal chart is now in exaltation in the 10th House, aspecting the 10th Lord, a friendly Venus. This augmentation in the strength in the divisional chart makes Saturn, the PD lord, capable of promoting careers.

In the *Dashamansha..* Saturn is now the 6th Lord posited in the 6th House. It is in mutual aspect with Mercury, the 10th and the LL.The promise of a rise in promotion further improves due to the mutual aspect of two potent Lords. Can this Saturn be stopped from pushing careers into exponential growth ?

Part 2

THE DOUBLE TRANSIT

From the Ascendant. Transiting Saturn is in exaltation. Saturn, is in retrograde motion in the 10th House where from it is also aspecting the 10th Lord fulfilling transit. Jupiter aspecting 6H and 6L. Jupiter also aspects 10L Venus in the 4th House.

From the Moon. Saturn in the 8th House aspects the 10th H from the Moon. Jupiter transits the 10th House from the Moon. Remember Jupiter transits the 10th from the Moon, which augurs well for the promotrional advancement of the careers.

In the *Navamsha.* Saturn again in the 10th House aspects the 10L and maintans his exalted status. Jupiter aspects 6H.

In the *Dashamansha.* Saturn is in the 2nd House. Jupiter aspects the 10H and the 10L of this divisional chart. Mercury the 10L is also the LL.

The double transit is very promising.

Part 3

THE TRANSIT OF *DASHA* PLANETS

THE MD LORD VENUS

From the Ascendant. Venus is transiting in the Ascendant. A good position for the 10L who is also a "Yoga Karka" planet.

From the Moon. Venus is in transit over the 10L in the 11th House. Good becomes better.

In the *Navamsha.* Venus the 10L is again in the Ascendant.

In the *Dashamansha.* Venus is now in the 5th house on natal 9L and LL (Ven).

THE AD LORD MOON

From the Ascendant, Moon the 7th Lord is transiting in the 8th House. It was in 7H a day earlier and would be in the 10H in 7 days.

From the Moon. Moon is transiting in the 6H.

In the *Navamsha.* Moon is transiting on natal 7L.

In the *Dashamansha.* Moon is transiting over Mercury the 10 and LL of *Dashamansha.*

THE PD LORD SATURN

Saturn's Transit influences have been amply discussed in the double Transit at Part 2 above. First of the three examples, discussed above, has been tabulated in an easily understandable manner.

TABLE 1 (Part one -The promise)

Influence of the MD/AD/PD lords in 1H/L, 6H/L and 10H/L from the Ascendant, the Moon,—the *Navamsha* and—the *Dashamansha*

View points	Influence on Professional houses						Remarks
	L	LL	6H	6L	10H	10L	
	MD Jupiter						
Ascendant	√ A	√ C	√ A	√ C	√ P	√ A	The influence of Jupiter is in 19 out of these 24 indicators, which is over 75%. Interestingly, Jupiter influences the 6H, 6L and 10L in all configurations.
Moon	×	√ A	√ A	√ A	×	√ A	
Navamsha	×	√ A	√ 6L	√ 6L	×	√ A	
Dashamansha	×	√ A	√ 6L	√ 6L	√ A	√ A	
	AD Sun						
Ascendant	×	√ A	(×)	√ A	√ A	√ 10L	The influence Sun is in 10 out of these 24 indicators, Sun is the 10th Lord influencing the LL and the 10L in 3 out of the 4 possible positions.
Moon	×	√ C	√ P	×	×	√ C	
Navamsha	√ P	×	×	×	×	√ A	
Dashamansha	×	√ C	×	×	×	×	

	PD Mars						
Ascendant	√ A	√ LL	√ 6L	√ 6L	√ P	√ A	The influence of Mars the PD lord, is discernible in 17 out of the 24 indicators. This is nearly 75% the professional promise of these houses is likely to fructify to this high level during the PD of Mars.
Moon	×	√ A	√ A	×	×	√ A	
Navamsha	√ A	√ A	×	×	×	√ A	
Dashamansha	√ A	√ C	√ P	√ A	×	√ A	

TABLE 2 (PartTwo -The Double transit)

Influence of Saturn and Jupiter in Transit on L/LL, 6 H/L and 10H/L from the Ascendant

View points	Influence on Professional houses						Remarks
	L	LL	6H	6L	10H	10L	The influence of saturn is in 4 out of 6 indicators, which is over 68%
	Transiting Saturn						
Ascendant	×	(√) A	√ A	√ A	√ A	×	
	L	LL	6H	6L	10H	10L	The influence of Jupiter is again in 4 out of 6 indicators, which is over 68%.
	Transiting Jupiter						
Ascendant	×	√ A	√ P	√ A	√ A	×	

TABLE 3
(Part 3-TheTransit)
Influence of the MD/AD/PD lords on L/LL, 6H/L and 10H/L from the Ascendant, the Moon, the *Navamsha* and the *Dashamansha*

View points	Influence on Professional houses						Remarks
	L	LL	6H	6L	10H	10L	
	MD Jupiter						
Ascendant	×	√	√	√	√	×	The influence of Jupiter is in 11 out of these 24 indicators, which is over 50%. The transit from Moon sign interestingly draws a blank Jup is transiting in the 6th house of the natal chart and is the 6L of Navamsha & Dashamnsha
		A	P	A	A		
Moon	×	×	×	×	×	×	
Navamsha	√	×	√	√	×	√	
	A		6L	6L		p	
Dashamansha	√	×	√	√	×	×	
	A		6L	6L			
	AD Sun						
Ascendant	√	×	×	×	√	√	The influence sun is in 6 out of these 24 indicators. This is just 25% which is quite weak. Here again, the transit from Moon sign has drawn a blank. Sun is the 10L & transits into 10H from Moon two days later.
	A				10L	10l	
Moon	×	×	×	×	×	×	
Navamsha	×	√	×	√	×	×	
		P		A			
Dashamansha	×	×	×	√	×	×	
				P			
	PD Mars						
Ascendant	√	√	√	√	×	√	The influence of Mars the PD lord, is discernible in 14 out of the 24 indicators. This is nearly 58%.
	LL	LL	6L	6L		A	
Moon	×	√	√	√	×	√	
		A	A	A		A	
Navamsha	√	×	×	×	×	√	
	A					P	
Dashamansha	√	√	×	×	√	×	
	A	A			P		

Notes:
1. MD lord is intimately connected with the 6H and 6L in the divisional charts, the AD lord is the 10L.
2. The result giving potential is contained in the PD lord. Mars the PD lord influences 58% of the indicators.
3. P, A, C stand for placed, aspecting and conjunct in the tables.

CHAPTER X

SUBTLE TRANSIT — THE DIVISIONAL CHARTS

The promises of the basic horoscope of a Jataka are confirmed from the divisional charts, the derivatives from the Natal chart. These charts are very significant for two reasons. *Maharishi Parashara has* accorded numerical strengths to these charts, on a scale of twenty, calling these strengths *Vimshopaka Bala*. In *Saptavargasihe* strength (*Vimshopaka Bala*) allocated to the Natal chart, *Navamsha* and *Dashamsha* are 5, 4.5 and 1 respectively. Two facts emerge from the above. One that these three charts alone account for more than half of the total *Vimshopaka* strength of 20. Further the combined strength of *Navamsha* and *Dashamsha* is more than the strength of the Natal chart. This under scores the value of studying the Transit in the Divisional charts.

In this chapter the role of transiting planets has been explained in relation to Divisional charts.

SUBTLE TRANSIT-THE DIVISIONAL CHARTS

Each house in any horoscope is a significator of specific event(s). For example the 5th House is for children, the 7th for marriage, the 10th for profession and so on and so forth.

Divisional charts have also been assigned specific responsibilities. The *Saptamsha* is for children, the *Dashamansha* is for profession; *Navamsha* is at par with the Natal chart and is involved with all happenings.

The theory of the subtle transit is that the lord of the significator house, in Transit, should, in the *Navamsha* and in the event specific chart establish PAC relationship with the significator houses and/or their lords.

This is how the theory is translated into practical applications. For example we take professions. The significator house is the 10th House. For those persons, who are in sevrice and are being considered for promotion, the 6th House also puts in an appearance. Remember the role of competitons assigned to the 6th House, an *Upchya* house.

On 28th December, 1994, in the Tele-Communications department of the Government of India, the names of persons selected for promotion were declared. The 10 horoscopes of the people, selected for promotion on that fateful day, are being used, to explain the theory of transit in the Divisional charts, as well as to test this theory on ten different horoscopes for a particular incident. The selection element brings the 6th House in reckoning also.

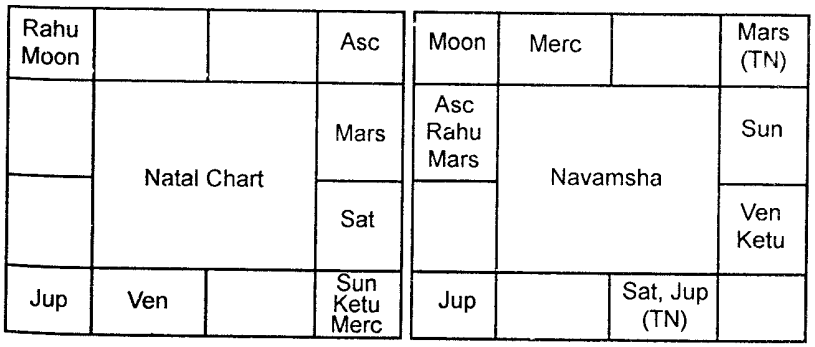
The procedure that is being followed is that the Transit of all the planets on 28th December, 1994 is noted. Each planet's *Navamsha* and *Dashamansha* sign is worked out and noted. One of these planets will be the 10th Lord of the horoscope under examination. This 10th Lord's *Navamsha* and *Dashamansha* signs will be taken from its transiting longitude. These signs will be the ones where the 10th Lord would transit in the *Navamsha* and the *Dashamansha* of the horocopes under examination. From this Transit-derived position of 10th Lord in the Divisional charts, the transiting 10th Lord should influence the 10th House/10th Lord and/ or 6H/6L of the Divisional chart. Since all 10 Jataka were promoted on the same day, the Transit is the same for all horoscopes. We also have the same signs for transiting planets in the Divisional charts of the 10 horoscopes. The subtlety comes from changing 10th Lords and inter acting 6th Lords.

The planets in transit along with their *Navamsha* and *Dasharnansha were as under—*

Transititng planet	*Rashi*	Longitude	*Navamsha*	*Dashamansha*
SUN	SAGITTARIUS	12°43'	CANCER	ARIES
MOON	LIBRA	17°28'	PISCES	PISCES
MARS	LEO	8°42'	GEMINI	LIBRA
MERC	SAGITTARIUS	20°55'	LIBRA	GEMINI
JUP	SCORPIO	10°14'	LIBRA	LIBRA
VEN	LIBRA	26°57'	GEMINI	GEMINI
SAT	AQUARIUS	13°55'	AQUARIUS	GEMINI
RAHU	LIBRA	19-43'	PISCES	ARIES
KETU	ARIES	19°43'	VIRGO	LIBRA

We shall look at the horoscope and examine the 10th lord. In the present case it is Jupiter. We shall now look at the transit details from the above-mentioned table. Note the *Navamsha* and the *Dashamansha* signs of the natal 10th Lord. Return to the horoscope and the Divisional charts under examination. Place the 10th Lord in the *Navamsha* and the *Dashamansha* in signs noted from the transit chart. It should be in a PAC relationship with the 10th House and/or the 10th Lord of the divisional charts. In these cases, since selection was also involved, PAC with the 6th House/6th Lord should also show up. Example is shown on one horoscope. In the Natal chart the 10th Lord is Jupiter. On the day of promotion orders, it was transiting in Scorpio at 10°14'. Therefore, on that date, as indicated in the table above, it was in Libra *Navamsha* and Libra *Dashamansha*. We place Jupiter in the *Navamsha* and the *Dashamansha* charts in Libra. For the sake of convenience we shall identify these as ***Jup (TN)*** and ***Jup (TD)*** respectively.

We shall study the *Navamsha* chart first that has Aquarius as *the Lagna.* The 10th Lord of *Navamsha* chart is Mars, which is placed in the *Navamsha Lagna.* According to the theory, ***Ju (TN)*** must have some relationship with the 10th H/L and/or the 6th H/L of the *Navamsha* chart. As would be seen, ***Jup (TN)*** aspects Mars, the *Navamsha* 10th Lord. Mars is the 6th Lord of the Natal chart. It was in Gemini *Navamsha* and Libra *Dashamansha* respectively {indicated as ***Mar(TN)*** and ***Mar (TD)*** in the respective *Navamsha* chart.} ***Mar(TN)*** is aspecting Jup the Natal 10 L. Mars also happens to be the 10th lord of the *Navamsha* chart.



Now we proceed to study the *Dashamansha*. The 10th Lord of the *Dashamansha* is Sun. Libra is the 12th House of the *Dashamansha*. Here both ***Jup (TD)*** and ***Mar (TD).*** the 10th Lord of the *Dashamansha,* is transiting in the 6th House. The theory seems to be working.

	Sun (TD)		Rahu
Sat	Dashamsha		
			Moon Ven
Ketu	Asc Mars Sun	Jup (TD) Mars (TD)	Merc jup

Subtle Transit - Divisional Charts :

Case	*10L*	*Transit Position*				*Remarks*
		Navamsha (D9)		*Dashamansha (D10)*		
		Sign	*House*	*Sign*	*House*	
1	Mars	Gem	VIII	Lib	III	D9 - Mars is 6L aspects 10L D10-Aspects 6H, 10H
2	Merc	Gem	VIII	Gem	IV	D9 - Aspects 6L D10 - Aspects 10H
3	Merc	Lib	IX	Gem	X	D9 - is 10L aspects 6L D10 - is 10L posited in 10th House
4	Merc(R)	Lib	IV	Gem	III/IV	D9 - aspects 10H D10 - Will aspect 10H from Can
5	Jup	Lib	IX	Lib	XII	D9 - Aspects L and LL D10 - aspects 10L and 6H
6	Mars	Gem	IV	Lib	III	D9 - aspects 10H D10 - aspects 10H, 6H
7	Sun	Can	IV	Aries	II	D9 - in 6H D10 - Is 6L aspects 10L and LL
8	Ven	Gem	V	Gem	IX	D9 - Aspects 6L D10 - Aspects 6L. Venus is at 26°27' will be in 10th house in three days.
9	Sat	AQ	VIII	Gem	XI	D9 - Aspects 10th House D10 - in 6L aspects L and LL

Notes:

I. The theory of subtle transit has been applied on ten horoscopes of persons who were promoted on the same day. In only one case, the details have been worked out, while as for the nine others, the results have been tabulated above.

II. The natal 10th Lord's transit location in the respective *Navamsha* and the *Dashamansha* signs of these 10 jataka establishes a clear-cut relationship with the 10th H\L and\or 6H\L in each case.

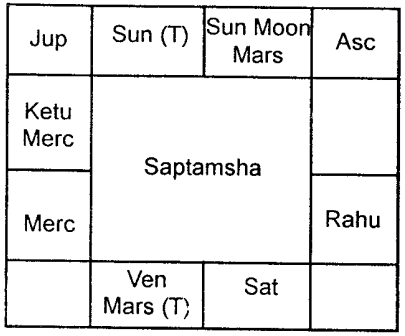
The theory has been applied in detail to a profession-related event. This theory is applicable to all events. Let us take an example of child-birth. Here the significator would obviously be the 5th Lord. The 5th Lord in transit in the *Navamsha* and the event specific divisional chart the *Saptamansha* (D7) should establish a relationship with the 5th H\L and and/or the 9th H\L.

The application is being shown on the established horoscope of a well-known personality, the Late Pandit Nehru. The 5th Lord is Mars. At the time of birth of Indira Gandhi it was transiting Leo at a longitude of 15°12'. A planet transiting between 13°20' to 16°40' in Leo is *Vargottamma.* In the *Saptamsha* the 5th lord of Pandit Nehru was in Scorpio. In the *Navamsha* transiting the 5th Lord is aspecting Mercury, the 9th Lord of the *Navamsha* and in the *Saptamsha* Mars the transiting 5th Lord is in Scorpio where Venus, the 5th Lord is aspecting the 9th House. The three relevant charts are as given below.

Pandit Nehru

			Rahu
	Natal Chart		Asc Moon
			Sat
Jup Ketu	Sun	Ven Merc	Mars

Merc Mars			Sun Sat Ketu
	Navamsha		
Asc Rahu			Jup Mars (T)
Ven Moon			



Transit of the significator planet(s) in an accurate horoscope produces replicable and dependable results.

This theory was taught by my Astrological Guru KN Rao but was lying dormant. It has been applied now and its working.

CHAPTER XI

BIRTH TIME RECTIFICATION

The inevitableness of errors in recording the birth time point to the evolution of some method of rectifying them. An astrologer must know how to rectify the errors in recording birth time if he is to analyse horoscope in detail through the divisional charts. An easy workable method, propagated by Swami Sadasiva Giri, mentioned hereafter, meets this requirement.

The method states that the birth of an individual takes place in the *Pratyanara Dasha* (Sub-sub-period) of the Lagna Llord or the planet(s) closely influencing the Ascendant.

Even though Swamiji credits the theory to late H.R. Shankar but all serious students of Astrology know that KN Rao's research pre-dated Shankar's theory by atleast five years.

The theory is explained in the details. Two practical examples have been discussed in this chapter. Extensive *Pratyantara Dasha* tables are appended as a ready reckoner as chapter XII .

BIRTH TIME RECTIFICATION

The correctness of the birth time is an essential ingredient for the casting of an accurate horoscope. A 4-minute difference in the time of birth would cause the Ascendant to shift by 1 degree. Birth times are recorded, in most cases, with a bit of an incautious, cavalier attitude. It is very common to be told by even astrologically conscious persons that they consider a birth time varying by 10 minutes to be quite acceptable. There are practical difficulties also in accurate recording of the birth time. The moment of birth requires that the well being of the new born and the mother be of paramount importance. This stress is not only correct but indisputable also. The end result is that an astrologer should have some method with him to rectify minor variations in birth time.

The tested, replicable method is to tally some of the past events with the horoscope. This is a very difficult method **K.N. Rao is the only astrologer, known to me, who can do it and**

who does it with amazing replicated accuracy. It is my luck that he is my Astrology Guru. The bumbling steps in this direction may, by his grace and guidance, steady up in due course of time. Leaving the only reliable and replicable method of tallying events to the Master, Let us examine and learn a method that can give a beginner, workable accuracy.

This method is called the Sadasiva Giri method. Swami Sadasiva Giri has produced a book called "The correct value of Ayanamsha in which he has propagated yet another ayanamsha. In this book he has adopted a seven-point approach to fix the *Pratyantra Dasha* (Sub-sub period) that should be ruling at the time of birth of an individual. His method of using the *Pratyanatra Dasha* ruling at the time of someone's birth proves effective in the correction of birth time. K.N. Rao found this method "appealing and scientific."

THE THEORY

The theory of the Sadasiva Giri method of birth time rectification is elegantly simple. It states that a house is most likely to yield its results in the *PRATYANATRA DASHA* of the planet closely related with it. Birth would, in a majority of cases, take place in the *Pratyanatra Dasha* of the *Lagna* Lord or the Moon sign Lord. Majority here implies a coverage of 70 to 75% cases.

What closely relates a planet to a house ? Since birth is a function of the *Lagna* it is but appropriate to seek an answer to the questions of close relationship of planet(s) with a house by focussing on the first House. The Sadasiva Giri method lays down a 7 point approach to decide the planet, that is exercising the most decisive influence on the *Lagna* and is therefore most likely to be ruling the *Pratyanatra Dasha* at birth.

The 7 point approach :

1. The lord of a house is most influential in giving shape to the results of that house. Lagna Lord is the planet that will primarily grant results pertaining to the Lagna. It is only when the Lagna Lord is incapacitated due to some weakness that the other

contenders come in. Birth will *"take place in the majority of cases in the PARATYANATRA DASHA of the* ***Lagna*** *Lord."*

2. *Lagna* in the Vedic Astrology is almost inseparable from the Moon sign. What is seen from the *Lagna* can and is also assessed from the Moon sign and the results synthesised. Birth can also take place in the *Pratyanatra Dasha* of the Moon sign Lord. These two lords; the *Lagna* Lord and the Moon sign Lord, will generally be rulers of the *Pratyanatra Dasha* operating at birth in 75% of cases.

3. In some cases the ruling *PRATYANATRA DASHA* at birth may be of the *Nakshatra* lord of the *Lagna* Lord. This may happen if the *Lagna* Lord is poorly disposed in a *Trik or Trishadhya* house. Let us take an example. Gemini is the *Lagna*. Mercury, the *Lagna* lord, is placed in Aries at 24°. The asterism or *Nakshatra* ruling at 24° Aries is *Bharani.* Since the ruler of *Bharani* is Venus therefore, the birth could take place in the *Pratyanatra Dasha* of Venus.

4. The birth may also take place in the *Pratyanatra Dasha* of the lord of *Navamsha Lagna.* Vedic Astrology gives great importance to the *Navamsha* chart. It is considered on par with the Natal chart.

5. In those cases, where the *Lagna* lord is conjoined with, or is in relationship with Rahu/Ketu, birth may take place in the *Pratyanatra Dasha* of Rahu as well.

6. In a few cases a planet placed in the *Lagna* may be the *Pratyanatra Dasha Lord* at birth. This is more likely to happen if that planet is a lord of a Trinal and a *Kendra* house and has thus attained the status of a *Yoga Karaka* planet that can, on its own, give the results of a *Yoga.*

7. In a few cases a planet aspecting the *Lagna* can also be the ruler of the *Pratyanatra Dasha* operating at birth.

THE APPLICATION

1. Take the Horoscope and note the position of the Moon in it. The longitude of the Moon is used to work the *Dasha* balance at birth. This *Dasha* balance is required to be worked out up to

the *Pratyanatra* Dasha; that is the balance of *Maha Dasha, Antardasha* and the *Pratyanatra Dasha* is required to be worked out. This is a time consuming process hence it has been tabulated for easing the working of the ruling *Pratyanatra Dasha* at birth. The table is attached as annex given as chapter XII

2. In this approach the diurnal strength of the Sign provides decisive strength to its lord. The signs that are strong at night are Aries, Taurus, Gemini, Cancer, Sagittarius and Capricorn. The signs that are strong by day are Leo, Virgo, Libra, Scorpio, Aquarius and Pisces. Should a sign that has strength by day, be rising as the ascendant for a day birth, it is almost a clincher for the Ascendant Lord's rulership over the *Pratyanatra Dasha* that would be operative at that time. The reverse is true for a night birth.

3. A sign that has any thing to do with its Lord gains strength. This is a classical text. The placement of the *Lagna* Lord in *Lagna* or the aspect of the *Lagna* by the *Lagna* Lord would very strongly indicate that the *Pratyanatra Dasha* operating at birth, would be that of the *Lagna* Lord.

4. A *Lagna* Lord strong in *Shadbala* is also likely to be the *Pratyanatra Dasha* Lord of the operating *Pratyanatra Dasha* at birth. Well-placed, well aspected and well-associated *Lagna* Lord would enhance its claim for the rulership of the running *Pratyanatra Dasha* at birth.

Example : One

This jataka was born in Brussels, Belgium on 18th September, 1967. The time of birth was 0812 hrs. The birth chart is given below. The Moon is at a longitude of 26°, 44' in Capricorn. This gives the *Dasha* sequence as the *Maha Dasha* of Jupiter, the *Antardasha* of Ketu and the *Pratyanatra Dasha* of Mercury. The Ascendant is Virgo, rising at 19°59' . It is a day birth. Virgo is a diurnal sign. It is *Divabali* or stronge by day. Therefore its lord is a likely candidate for ruling the *Pratyanatra Dasha* operating at birth. Virgo's lord is Mercury. Now examine Mercury. It is the *Lagna* Lord placed in Lagna. This is a major enhancement in its qualification to be the *Pratyanatra Dasha* Lord. Examine the

longitude of the *Lagna* and compare it with the longitude of Mercury, the *Lagna* Lord. The Ascendant is at 19° 59' and the ascendant lord is at 20° 11' They are quite close. It is also to be noted that this Mercury is in its exalted state-the *Deepta Avastha.* Mercury is, thus, the most suitable candidate for rulership of the operating *Prayanatra Dasha.* In the sequence of the *Dashas,* Mercury's *Pratyanatra Dasha* is operating at the time of birth, hence the birth time is correct and needs no rectification.

<table>
<tr><td>Sat
18°12′</td><td>Rahu
6°08′</td><td></td><td></td></tr>
<tr><td>Moon
26°44′</td><td colspan="2" rowspan="2">Case I
18 Sep 67,08:12 hrs
50N51; 04E21
Brussels, Europe</td><td></td></tr>
<tr><td></td><td>Jup
0°48′
Ven
4°19′</td></tr>
<tr><td></td><td>Mars
12°09′</td><td>Ketu
6°08′</td><td>ASC 19°59′
SUN 1°17′
MER 20° 11′</td></tr>
</table>

Example II

This jataka was born in Delhi on 28th September, 1965 at 17:30 hours. Note that the Sun in the horoscope is in the 8th House. It is a case of day birth. Aquarius rises as the Ascendant. Aquarius is strong by day. The *Lagna* lord gets strength to be the *PRATYANATRA DASHA* lord at birth. The Lagna lord is placed in the Lagna. This placement almost confirms that the ruling *Pratyanatra Dasha* at birth should be of Saturn.

The Moon is in Libra at 25°22'. From the table the *Dasha* sequence is Jupiter\Mercury\Jupiter. Jupiter aspects the *Lagna.* He is the Lord of the 11th and 2nd Houses, placed in the 5th House. The 5th House is good for money but has great influence on the *Lagna.* Jupiter does not have the strength to dislodge Saturn from the rulership of the operating *Pratyanatra Dasha* at birth. May be this aspect of Jupiter on the Ascendant has conferred the honour of being the *Maha Dasha* Lord at the time of birth of the jataka.

Rectification of the time of birth is needed in this case. This is most easily done by adopting values given in the table.

Otherwise direct calculations can also be done to find out the longitude.

		Rahu 13°06′	Jup 07°06′
Asc 28°25′ Sat(R) 18°51′	**Case 2** 28 Sep 65; 17:30hrs Delhi		
	Mars 02°34′ Ketu 13°06′	Moon 25°22′ Ven 23°45′	Sun 11°46 Merc 12°30′

From the table it is seen that the *Pratyanatra Dasha* of Saturn will commence when the Moon's longitude is 25°28'44". The position of the Moon in the horoscope conforms to the noted birth time of 25°22'. However, according to the theory we need the time, which conforms to the Moon's longitude of 25°28'44. his is how it is done.

Step I :

Find the difference between the longitude of the Moon recorded in the horoscope and the one that is needed to get the correct *Pratyanatra Dasha.* In this case the longitude recorded in the Horoscope is 25°22'. However, according to the theory we need the time, which conforms to the Moon's longitude of 25°28'44". The difference between these two is 6'44".

Step II :

Open the Epiphemery on the date of birth and note the motion of the Moon on that day. In the example on 28th September 1965 the Moon was at 6^s 18°42' at 05:30 hours. On 29th September at 05:30 hrs. it was at 7^s 1 °56'. Its motion in 24 hours was 13°14' or a total of 794'.

Step III :

The Moon takes 24 hours to cover an arc of 794 minutes. We want to know the time it will take to cover the arc of 6 min 44 sec.

Arc of 794 minute is covered in 24 hours or 1440 minutes

Arc of 1 minute will be covered in 1440/794 minutes

Arc of 6 minute 44 second will be covered in

1440 x 6.73/794 =

12 minute 12 second

The birth time needs to be advanced by 12 minutes and 12 seconds.

The time of birth needs to be advanced by 12 minutes and 12 seconds so that the moon may also advance from its noted longitude of 25°22' to its needed longitude at 25°28'44". The rectified birth time for this horoscope is therefore 17:42 hours for which a new horoscope should be cast.

It is a simple method. One must remember that in 75% of cases the ruler of the *Pratyanatra Dasha* operating at birth will be the *Lagna* Lord. *The Lagna* Lord must disqualify himself by showing some weakness before the six contenders can throw their hats into the ring. This method can correct minor variations in the birth time say upto about 15' to 20'.

The whole process is basically practice oriented and once a few rectification Cases are carried out, readers would find it quite a dependable and convenient technique.

CHAPTER XII

Planetary Dashas - Tables

KETU DASHA

Moon in Mesha, Simha Dhanu from 00° 00'00" to 00° 46' 40"

Ketu AD in Ketu Dasha

° ' "	P D
00 02 43.33	Ketu
00 10 30	Shukra (Ven)
00 12 50	Soorya (Sun)
00 16 43.33	Chandra (Moon)
00 19 26 .67	Kuja (Mars)
00 26 26.67	Rahu
00 32 40	Guru (Jup)
00 40 03.33	Shani (Sat)
00 46 40	Budha (Merc)

Moon is Mesha Simha Dhanus from 00° 46' 40" to 03° 00'00"

Shukra AD in Ketu Dasha.

° ' "	P D
01 08 53.33	Shukra (Ven)
01 15 33.33	Soorya (Sun)
01 26 40	Chandra (Moon)
01 34 26.67	Kuja (Mars)
01 54 26.67	Rahu
02 12 13.33	Guru (Jup)
02 33 20	Shani (Sat)
02 52 13.33	Budha (Merc)
03 00 00	Ketu

Moon in Mesha Simha Dhanus from 03 00'00" to 03 40' 00"

Soorya AD in Ketu Dasha.

° ' "	P D
03 02 00	Soorya (Sun)
03 15 20	Chandra (Moon)
03 07 40	Kuja (Mars)
03 13 40	Rahu
03 19 00	Guru (Jup)
03 25 00	Shani (Sat)
03 31 00	Budha (Merc)
03 33 20	Ketu
03 40 00	Shukra (Ven)

Moon is Mesha Simha Dhanus from 03° 40'00" to 04° 46' 40"

Chandra AD in Ketu Dasha.

° ' "	P D
03 45 33,33	Chandra (Moon)
03 49 26,67	Kuja (Mars)
03 59 26.67	Rahu
04 08 20	Guru (Jup)
04 18 53.33	Shani (Sat)
04 28 20	Budha (Merc)
04 32 13.33	Ketu
04 43 20	Shukra (Ven)
04 46 40	Soorya (Sun)

Moon in Mesha Simha Dhanu from 04° 46'40" to 05° 33' 20"

Kuja AD in Ketu Dasha.

° ' "	P D
04 49 23.33	Kuja (Mars)
04 56 23.33	Rahu
05 02 36.67	Guru (Jup)
05 10 00	Shani (Sat)
01 63 6.67	Budha (Merc)
05 19 20	Ketu
05 27 06.67	Sukra (Ven)
05 29 26.67	Soorya (Sun)
05 33 20	Chandra (Moon)

Moon is Mesha Simha Dhanus from 05° 33'20" to 07°33'20"

Rahu AD in Ketu Dasha.

° ' "	P D
05 51 20	Rahu
06 07 20	Guru (Jup)
06 26 20	Shani (Sat)
06 43 20	Budha (Sat)
06 50 20	Ketu
07 10 20	Sukra (Ven)
07 1620	Soorya (Sun)
07 26 20	Chandra (Moon)
07 33 20	Kuja (Mars)

Moon in Mesha, Simha Dhanush from 07° 33'20" to 09° 20'00"

Guru AD in Ketu Dasha.

° ' "	P D
07 47 33.33	Guru (Jup)
08 04 26.67	Shani (Sat)
08 19 33.33	Budha (Merc)
08 25 46.67	Ketu
08 43 33.33	Sukra (Ven.)
08 48 53.33	Soorya (Sun)
08 57 46.67	Chandra (Moon)
08 04 00	Kuja (Mars)
09 20 00	Rahu

Moon is Mesha, Simha Dhanus from 09° 20'00" to 11° 26'40"

Shani AD in Ketu Dasha.

° ' "	P D
09 40 03.33	Shani (Sat)
09 58 00	Budha (Merc)
10 05 22.33	Ketu
10 26 30	Sukra (Ven)
10 32 50	Soorya (Sun)
10 43 23.33	Chandra (Moon)
10 50 46.67	Kuja (Mars)
11 09 46.67	Rahu
11 26 40	Guru (Jup)

Moon in Mesha Simha Dhanu from 11° 26'40" to 13° 20'00"

Budha AD in Ketu Dasha

° ' "	P D
11 42 43.33	Budha (Merc)
11 49 20	Ketu
12 08 13.33	Sukra (Van)
12 13 53.33	Soorya (Sun)
12 23 20	Chandra (Moon)
12 29 56.67	Kuja (Mars)
12 46 56.67	Rahu
13 02 03.33	Guru (Jup)
13 20 00	Shani (Sat)

SHUKRA DASHA

Moon in Mesha Simha Dhanu from 13° 20'00" to 15° 33'30"

Sukra AD in Shukra Dasha.

° ' "	PD
13 42 13.33	Shukra (Van)
13 48 53.33	Soorya (Sun)
14 00 00	Chandra (Moon)
14 07 46.67	Kuja (Mars)
14 27 46.67	Rahu
14 45 33.33	Guru (Jup)
15 06 40	Shani (Sat)
15 25 33.33	Budha (Merc)
15 33 20	Ketu

Moon is Mesha Simha Dhanus from 17° 20'00" to 18 06'40"

Soorya AD in Shukra Dasha.

° ' "	P D
15 35 20	Soorya (Sun)
15 38 40	Chandra (Moon)
15 41 00	Kuja (Mars)
15 47 00	Rahu
15 52 20	Guru (Jup)
15 58 40	Shani (Sat)
16 04 20	Budha (Merc)
16 06 40	Ketu
16 13 20	Shukra (Ven)

Moon in Mesha Simha Dhanu from 16° 13'20" to 17° 20'00"

Chandra AD in Shukra Dasha.

	P D
16 18 53.33	Chandra (Moon)
16 22 46.67	Kuja (Mars)
16 32 46.67	Rahu
16 41 40	Guru (Jup)
16 52 13.33	Shani (Sat)
17 01 40	Budha (Merc)
17 05 33.33	Ketu
17 16 40	Sukra (Ven)
17 20 00	Soorya (Sun)

Moon is Mesha Simha Dhanus from 17° 20'00" to 18° 06'40"

Kuja AD in Shukra Dasha.

° ' "	P D
17 22 43.33	Kuja (Mars)
17 29 43.33	Rahu
17 35 56.67	Guru (Jup)
17 43 20	Shani (Sat)
17 49 56.67	Budha (Merc)
17 52 40	Ketu
18 00 26.67	Shukra (Ven)
18 02 46.67	Soorya (Sun)
18 06 40	Chandra (Moon)

Moon in Mesha Simha Dhanu from 18° 06'40" to 20° 00'40"

Rahu AD in Shukra Dasha.

° ' "	P D
18 24 40	Rahu
18 40 40	Guru (Jup)
18 59 40	Shani (Sat)
1916 40	Budha (Merc)
19 23 40	Ketu
19 43 40	Shukra (Merc)
19 49 40	Soorya (Sun)
19 59 40	Chandra (Moon)
20 06 40	Kuja (Mars)

Moon is Mesha, Simha Dhanus from 20° 06' 40" to 21° 53'20"

Guru AD in Shukra Dasha.

° ' "	P D
20 20 53.33	Guru (Jup)
20 37 46.67	Shani (Sat)
20 52 3.33	Budha (Merc)
20 59 06.67	Ketu
21 16 53.33	Sukra (Ven)
20 59 06.67	Soorya (Snu)
21 31 06.67	Chandra (Moon)
21 37 20	Kuja (Mars)
21 53 20	Rahu

Moon in Mesha, Simha Dhanush from 21° 53'20" to 24° 00'00"

Shani AD in Shukra Dasha.

° ' "	P D
2213 23.33	Shani (Sat)
22 31 20	Budha (Merc)
22 38 43.33	Ketu
22 59 50	Sukra (Sun)
23 06 10	Soorya (Sun)
23 16 43.33	Chandra (Moon)
23 24 06.67	Kuja (Mars)
23 43 06.67	Rahu
24 00 00	Guru (Jup)

Moon is Mesha, Simha Dhanus from 24° 00' 00" to 25° 53'20"

Budha AD in Shukra Dasha.

° ' "	P D
24 16 03.33	Budha (Merc)
24 22 40	Ketu
24 41 33.33	Sukra (Ven)
24 47 13.33	Soorya (Sun)
24 56 40	Chandra (Moon)
25 03 16.67	Kuja (Mars)
25 20 16.67	Rahu
25 35 23.33	Guru (Jup)
25 53 20	Shani (Sat)

Moon is Mesha Simha Dhanu from 25° 53'20" to 26°40'00"

Ketu Bhukti in Shukra Dasas.

° ' "	P D
25 56 03.33	Ketu
26 03 50	Sukra (Ven)
26 06 10	Soorya (Sun)
26 10 03.33	Chandra (Moon)
26 12 46.67	Kuja (Mars)
26 19 46.67	Rahu
26 26 00	Guru (Jup)
26 33.23.33	Shani (Sat)
26 40 00	Budha (Merc)

SOORYA DASHA

Moon in Mesha Simha Dhanus from 26 40'00" to 2720'20" Soorya AD in Soorya Dasha.

° ' "	P D
26 42 00	Soorya (Sun)
26 45 20	Chandra (Moon)
26 47 40	Kuja (Mass)
265340	Rahu
26 59 00	Guru (Jup)
27 05 20	Shani (Sat)
271100	Budha (Merc)
271320	Ketu
27 20 00	Shukra (Ven)

Moon is Mesha Simha Dhanus from 27° 20' 00" to 28 °26'40" Chandra AD in Soorya Dasha.

° ' "	PD
27 25 33.33	Chandra (Moon)
27 29 26.67	Kuja (Mass)
27 39 26.67	Rahu
274820	Guru (Jup)
27 58 53.33	Shani (Sat)
28 08 20	Budha (Merc)
281213.33	Ketu
282320	Shukra (Ven)
28 26 40	Soorya (Sun)

Moon in Mesha Simha Dhanus from 28° 26'40" to 29° 13' 20" Kuja AD in Soorya Dasha.

° ' "	P D
28 29 23.33	Kuja (Mars)
28 36 23.33	Rahu
28 42 36.67	Guru (Jup)
28 50 00	Shani (Sat)
28 56 36.67	Budha (Mars)
28 59 20	Ketu
29 07 06.67	Shukra (Ven)
29 09 26,67	Soorya (Sun)
29 13 20	Chandra (Mars)

Moon is Mesha Simha Dhanus 29 13' 20" to Vrishabha, Kanya & Makara 01 3' 20" Rahu AD in Soorya Dasha.

° ' "	P D
29 31 20	Rahu
29 47 20	Guru (Jup)
30 00 00	Shani (Sat)
Moon in Vrishabha Kanya Makara	
00 06 20	Shani (Sat)
00 23 20	Budha (Merc)
00 30 20	Ketu
00 50 20	Shukra (Ven)
00 56 20	Soorya (Jup)
01 06 20	Chandra (Moon)
01 13 20	Kuja

Moon in Vrishabha Kanya Makara from 01° 13'20" to 03° 00'00" Guru AD in Soorya Dasha

° ' "	P D
01 27 23.33	Guru (Jup)
01 44 26.67	Shani (Sat)
01 59 33.33	Budha (Merc)
02 05 46.67	Ketu
02 33 33.33	Sukra (Ven)
02 28 53.33	Soorya (Sun)
02 37 46.67	Chandra (Moon)
02 44 00	Kuja (Mass)
03 00 00	Rahu

Moon is Vrishabha Kayna Makara from 03° 00'00" to 05° 06'40" Shani AD in Soorya Dasha,

° ' "	P D
03 20 03.33	Shani (Sat)
03 38 00	Budha (Merc)
03 45 23.33	Ketu
04 06 30	Sukra (Ven)
04 12 50	Soorya (Sun)
04 23 23.33	Chandra (Moon)
04 30 46.67	Kuja (Mass)
04 06 40	Rahu
05 06 40	Guru (Jup)

Moon in Vrishabha, Kanya & Makara from 05° 06'40" to 07° 00'00" Budha AD in Soorya Dasha.

° ' "	P D
05 22 43.33	Budha (Merc)
05 29 20	Ketu
05 48 13.33	Sukra (Ven)
05 53 53.33	Soorya (Sun)
06 03 20	Chandra (Moon)
06 09 56.67	Kuja (Mars)
06 26 56.67	Rahu
06 42 03.33	Guru (Jup)
07 00 00	Shani (Sat)

Moon in Vrishabha, Kanya & Makara from 07° 00' 00" to 07° 46'40" Ketu AD in Soorya Dasha.

° ' "	P D
07 02 43.33	Ketu
07 10 30	Sukra (Ven)
07 12 50	Soorya (Sun)
07 16 43.33	Chandra (Moon)
07 19 26.67	Kuja (Mars)
07 26 26.67	Rahu
07 32 40	Guru (Jup)
07 40 03.33	Shani (Sat)
07 46 40	Budha (Merc)

Moon in Vrishabha Kanya Makara
from 07° 46'40" to 10° 00'00"
Shukra AD in Soorya Dasha.

° ' "	P D
08 08 53.33	Budha (Mac)
08 15 33.33	Ketu
08 26 40	Sukra (Ven)
08 34 26.67	Soorya (Sun)
08 54 26.67	Chandra (Mass)
09 12 13.33	Kuja (Mass)
09 33 20	Rahu
09 52 13.33	Guru (Jup)
10 00 00	Shani (Sat)

CHANDRA DASHA

Moon in Vrishabha Kanya Makara
from 10° 00'00" to 11° 06'40"
Chandra AD in Chandra Dasha.

° ' "	P D
10 05 33.33	Chandra (Moon)
10 09 26.67	Kuja (Mars)
10 19 26.67	Rahu
10 28 20	Guru (Jup)
10 38 53.33	Shani (Sat)
10 48 20	Budha (Merc)
10 52 13.33	Ketu
11 03 20	Shukra (Ven)
11 06 40	Soorya (Sun)

Moon in Vrishabha Kanya Makara
from 11° 06' 40" to 11° 53'20"
Kuja AD in Chandra Dasha.

° ' "	PD
11 09 23.33	Kuja (Mars)
11 16 23.33	Rahu
11 22 36.67	Guru (Jup)
11 30 00	Shani (Sat)
11 36 36.67	Budha (Merc)
11 39 20	Ketu
11 47 06.67	Shukra (Ven)
11 49 26.67	Soorya (Sun)
11 53 20	Chandra (Moon

Moon in Vrishabha Kanya & Makara
from 11° 53'20" to 13° 53'20"
Rahu AD in Chandra Dasha.

° ' "	P D
12 11 20	Rahu
12 27 20	Guru (Jup)
12 46 20	Shani (Sat)
13 03 20	Budha (Merc)
13 10 20	Ketu
13 30 20	Shukra (Ven)
13 36 20	Soorya (Sun)
13 46 20	Chandra (Moon)
13 53 20	Kuja (Mars)

Moon is Vrishabha Kayna Makara
from 13° 53'20" to 15° 40'00"
Guru Bhukti in Chandra Dasha.

° ' "	P D
14 07 33.33	Guru (Jup)
14 24 26.67	Shani (Sat)
14 39 33.33	Budha (Merc)
14 45 46.67	Ketu
15 03 33.33	Shukra (Ven)
15 03 53.33	Soorya (Sun)
15 17 46.67	Chandra (Moon)
15 24 00	Kuja (Mars)
15 40 00	Rahu

Moon in Vrishabha Kanya Makara from 15° 40'00" to 17° 46'40" Shani AD in Chandra Dasha.

° ' "	P D
16 00 03.33	Shani (Sat)
16 18 00	Budha (Merc)
16 25 23.33	Ketu
16 46 30	Shukra (Ven)
16 52 50	Soorya(Sun)
17 03 23.33	Chandra (Moon)
17 10 46.67	Kuja (Mars)
17 29 46.67	Rahu
17 46 40	Guru (Jup)

Moon in Vrishabh Kanya Makara from 17° 46' 40" to 19° 40'00" Budha AD in Chandra Dasha.

° ' "	P D
18 02 43.33	Budha (Merc)
18 09 20	Ketu
18 28 13.33	Sukra (Ven)
18 33 53.33	Soorya (Sun)
18 43 20	Chandra (Moon)
18 49 56.67	Kuja (Mars)
19 06 56.67	Rahu
19 22 03.33	Guru (Jup)
19 40 00	Shani (Sat)

Moon in Vrishabha Kanya Makara from 19° 40'00" to 20° 26'40" Ketu AD in Chandra Dasha.

° ' "	PD
19 42 43.33	Ketu
19 50 30	Sukra(Ven)
19 52 50	Soorya (Sun)
19 56 43.33	Chandra (Moon)
19 59 26.67	Kuja (Mars)
26 06 26.37	Rahu
20 12 40	Guru (Jup)
20 20 03.33	Shani (Sat)
20 26 40	Budha (Merc)

Moon in Vrishabha Kanya Makara from 20° 26' 40" to 22° 40'00" Shukra AD in Chandra Dasha.

° ' "	P D
20 48 53.33	Sukra(Ven)
20 55 33.33	Soorya (Sun)
21 06 40	Chandra (Moon)
21 14 26.67	Kuja (Mars)
21 34 26.67	Rahu
21 52 13.33	Guru (Jup)
22 13 20	Shani (Sat)
22 32 13.33	Budha (Merc)
22 40 00	Ketu

Moon in Vrishabha Kanya Makara from 22° 40'00" to 23° 20'00" Soorya AD in Chandra Dasha.

° ' "	P D
22 42 00	Soorya (Sun)
22 45 20	Chandra (Moon)
22 47 40	Kuja (Mars)
22 53 40	Rahu
22 59 00	Guru (Jup)
23 05 20	Shani (Sat)
23 13 20	Budha (Merc)
23 13 20	Ketu
23 20 00	Shukra (Ven)

KUJA DASHA

Moon in Vrishabha Kanya Makara from 23° 20'00" to 24° 06'40" Kuja AD in Kuja Dasha.

° ' "	P D
23 22 43.33	Kuja (Mars)
23 29 43.33	Rahu
23 35 56.67	Guru (Jup)
23 43 20	Shani (Sat)
23 49 59.67	Budha (Merc)
23 52 40	Ketu
24 00 26.67	Shukra (Ven)
24 02 46.67	Soorya (Sun)
24 06 40	Chandra (Moon)

Moon in Vrishabha Kanya Makara from 24° 06' 40" to 26° 06'40" Rahu AD in Kuja Dasha.

° ' "	P D
24 24 40	Rahu
24. 40 40	Guru (Jup)
24 59 40	Shani (Sat)
25 16 40	Budha (Merc)
25 23 40	Ketu
25 43 40	Shukra (Ven)
25 49 40	Soorya (Sun)
25 59 40	Chandra (Moon)
26 06 40	Kuja (Mars)

Moon in Vrishabha Kanya Makara from 26° 06'40" to 27° 53'20" Jup AD in Kuja Dasha.

° ' "	P D
26 20 53.33	Guru (Jup)
26 37 46.67	Shani (Sat)
26 52 53.33	Bhdha (Merc)
26 59 06.67	Ketu
27 16 53.33	Shukra (Ven)
27 22 13.33	Soorya (Sun)
27 31 06.67	Chandra (Moon)
27 37 20	Kuja (Mars)
27 53 20	Rahu

Moon in Vrishabha Kanya Makra from 27° 53'20" to 30° 00'00" Shani AD in Kuja Dasha

° ' "	P D
28 13 23.33	Shani (Sat)
28 31 20	Budha (Merc)
28 38 43.33	Ketu (Sat)
29 59 50	Shukra (Ven)
29 06 10	Shoorya (Sun)
29 16 43.33	Chandra (Moon)
29 24 06.67	Kuja (Mars)
29 43 06.67	Rahu
30 00 00	Guru (Jup)

Moon in Mithuna Tula Kumbha from 00 00'00" to 01° 53'20" Budha AD in Kuja Dasha

° ' "	P D
00 16 03.33	Budha (Merc)
00 22 40	Ketu
00 41 33.33	Sukra (Ven)
00 47 13.33	Soorya (Sun)
00 56 40	Chandra (Moon)
01 03 16.67	Kuja (Mars)
01 20 16.67	Rahu
01 35 23.33	Guru (Jup)
01 53 20	Shani (Sat)

Moon in Mithuna Tula Kumbha from 01° 53'20" to 02° 40'00" Ketu AD in Kuja Dasha.

° ' "	P D
01 56 03.33	Ketu
02 03 50	Sukra (ven)
02 06 10	Soorya (Sun)
01 10 03.33	Chandra (Moon)
02 12 46.67	Kuja (Mars)
02 19 46.67	Rahu
02 26 00	Guru (Jup)
02 33 23.33	Shani (Sat)
02 40 00	Budha (Merc)

Moon in Mithuna Tula Kumbha from 02° 40'00" to 04° 53'20" Shukra AD in Kuja Dasha.

° ' "	P D
03 02 13.33	Sukra (Ven)
03 08 53.33	Soorya (Sun)
03 20 00	Chandra (Moon)
03 27 46.67	Kuja (Mars)
03 47 46.67	Rahu
04 05 33.33	Guru (Jup)
04 26 40	Shani (Sat)
04 45 33.33	Budha (Merc)
04 53 20	Ketu

Moon in Mithuna Tula Kumbha from 04° 53' 20" to 05° 33'20" Soorya AD in Kuja Dasha.

° ' "	P D
04 55 20	Soorya (Sun)
04 58 40	Chandra (Moon)
05 01 00	Kuja (Mars)
05 07 00	Rahu
05 12 20	Guru (Jup)
05 18 40	Shani (Sat)
05 24 40	Budha (Merc)
05 26 40	Ketu
05 33 20	Sukra (Ven)

Moon in Mithuna Tula Kumbha from 05° 33'20" to 06° 40'00"

Chandra AD in Kuja Dasha.

° ' "	PD
05 38 53.33	Chandra (Moon)
05 42 46.67	Kuja (Mars)
05 52 46.67	Rahu
06 01 40	Guru (Jup)
06 12 13.33	Shani (Sat)
06 21 40	Budha (Merc)
06 25 33.33	Ketu
06 36 40	Shukra (Ven)
06 40 00	Soorya (Sun)

RAHU DASHA

Moon in Mithuna Tula Kumbha from 06° 40'00" to 08° 40'00"

Rahu AD in Rahu Dasha.

° ' "	P D
06 58 00	Rahu
07 14 00	Guru (Jup)
07 50 00	Shani (Sat)
07 50 00	Budha (Merc)
07 57 00	Ketu
08 23 00	Soorya (Sun)
08 33 00	Chandra (Moon)
08 40 00	Kuja (Mars)

Moon in Mithuna Tula Kumbha from 08° 40' 00" to 10° 26'40"

Guru AD in Rahu Dasha.

° ' "	P D
08 54 13.33	Gura (Jup)
09 11 06.67	Shani (Sat)
09 26 13.33	Budha (Merc)
09 32 26.67	Ketu
09 50 13.33	Soorya (Sun)
10 04 26.67	Chandra (Moon)
10 10 40	Kuja (Mars)
10 26 40	Rahu

Moon in Mithuna Tula Kumbha from 10° 26'40" to 12° 33'20"

Shani AD in Rahu Dasha.

° ' "	P D
10 46 43.33	Shani (Sat)
11 04 40	Budha (Merc)
11 12 03.33	Ketu
11 33 10	Shukra (Ven)
11 39 30	Soorya (Sun)
11 50 03.33	Chandra (Moon)
11 57 26.67	Kuja (Mars)
12 16 26.67	Rahu
12 33 20	Guru (Jup)

Moon in Mithuna Tula Kumbha from 12° 33' 20" to 14° 26'40"

Budha AD in Rahu Dasha.

° ' "	P D
12 49 22.33	Budha (Merc)
12 56 00	Ketu
13 14 53.33	Shukra (Ven)
13 20 33.33	Soorya (Sun)
13 30 00	Chandra (Moon)
13 36 36	Kuja (Mars)
16 53 36	Rahu
14 08 43	Guru (Jup)
14 26 40	Shani (Sat)

Moon in Mithuna Tula Kumbha from 14° 26'40" to 15° 13'20"

Ketu AD in Rahu Dasha.

° ' "	P D
14 29 23.33	Ketu
14 37 10	Shukra (Ven)
14 39 30	Soorya (Sun)
14 43 23.33	Shukra (Ven)
14 46 06.67	Soorya (Sun)
14 53 06.67	Chandra (Moon)
14 59 20	Kuja (Mars)
15 06 43	Rahu
15 13 20	Guru (Jup)

Moon in Mithuna Tula Kumbha from 15° 13' 20" to 17° 26' 40"

Shukra AD in Rahu Dasha.

° ' "	P D
15 35 33.33	Shukra (Ven)
15 42 13.33	Shoorya (Sun)
15 53 20	Chandra (Moon)
16 01 06.67	Kuja (Mars)
16 21 06.67	Rahu
16 38 53.33	Guru (Jup)
17 00 00	Shani (Sat)
17 18 53.33	Budha (Merc)
17 26 40	Ketu

Moon in Mithuna Tula Kumbha from 17° 26'40" to 18° 06'40"

Soorya AD in Rahu Dasha

° ' "	P D
17 28 40	Soorya (Sun)
17 32 00	Chandra (Moon)
17 34 20	Kuja (Mars)
17 40 20	Rahu
17 45 40	Guru (Jup)
17 52 00	Shani (Sat)
17 57 40	Budha (Merc)
18 00 00	Ketu
18 06 40	Sukra (Ven)

Moon in Mithuna Tula Kumbha from 18° 06'40" to 19° 13'20"

Chandra AD in Rahu Dasha.

° ' "	P D
18 12 13.33	Chandra (Moon)
18 16 06.67	Kuja (Mars)
18 26 06.67	Rahu
18 35 00	Guru (Jup)
18 45 33.33	Shani (Sat)
18 55 00	Budha (Merc)
18 58 53.33	Ketu
19 10 00	Sukra (Ven)
19 13 20	Soorya (Sun)

Moon in Mithuna Tula Kumbha from 19° 13'20" to 20° 00'00"

Kuja AD in Rahu Dasha.

° ' "	P D
19 16 03.33	Kuja (Mars)
19 23 03.33	Rahu
19 29 16.67	Guru (Jup)
19 36 40	Shani (Katu)
19 43 16.67	Budha (Merc)
19 46 00	Ketu
19 53 46.67	Shukra (Ven)
19 56 06.67	Soorya (Sun)
20 00 00	Chandra (Moon)

GURU DASHA

Moon in Mithuna Tula Kumbha from 20° 00'00" to 21° 46'40" Guru AD in Guru Dasha.

° ' "	P D
20 14 13.33	Guru (Jup)
20 31 06.67	Shani (Sat)
20 46 13.33	Budha (Merc)
20 52 26.67	Ketu
20 10 13.33	Shukra (Ven)
21 15 33.33	Soorya (Sun)
21 24 26.67	Chandra (Moon)
21 30 40	Kuja (Mars)
21 46 40	Rahu

Moon in Mithuna Tula Kumbha from 21° 46' 40" to 23° 53'20" Shani AD in Guru Dasha.

° ' "	P D
22 06 43.33	Shani (Sat)
24 24 40	Budha (Merc)
22 32 03.33	Ketu
22 53 10	Shukra (Ven)
22 59 30	Soorya (Sun)
23 10 03.33	Chandra (Moon)
23 17 26.67	Kuja (Mars)
23 36 26.67	Rahu
23 53 20	Guru (Jup)

Moon in Mithuna Tula Kumbha from 23° 53'20" to 25° 46'40" Budha AD in Guru Dasha.

° ' "	P D
24 09 23.33	Budha (Merc)
24 16 00	Ketu
24 34 53.33	Shukra (Ven)
24 40 33.33	Soorya
24 50 00	Chandra (Moon)
24 56 36.67	Kuja (Mars)
25 13 36.67	Rahu
25 28 43.33	Guru (Jup)
25 46 40	Shani (Sat)

Moon in Mithuna Tula Kumbha from 25° 46' 40" to 26° 33'20" Ketu AD in Guru Dasha.

° ' "	P D
25 49 23.33	Ketu
25 57 10	Shukra (Ven)
25 59 30	Soorya (Sun)
26 03 23.33	Chandra (Moon)
26 06 06.67	Kuja (Mars)
26 13 06.67	Rahu
26 19 20	Guru (Jup)
26 26 43.33	Shani (Sat)
26 33 20	Budha (Merc)

Moon in Mithuna Tula Kumbha from 26° 33' 20" to 28° 46'40" Shukra AD in Guru Dasha

° ' "	P D
26 55 33.33	Shukra (Ven)
27 02 13.33	Soorya (Sun)
27 13 20	Chandra (Moon)
27 21 06.67	Kuja (Mars)
27 41 06.67	Rahu
27 58 53.33	Guru (Jup)
28 20 00	Shani (Sat)
28 38 53.33	Budha (Merc)
28 46 40	Ketu

Moon in Mithuna Tula Kumbha from 28° 46'40" to 29° 26'40" Soorya AD in Guru Dasha.

° ' "	P D
28 48 40	Soorya (Sun)
28 52 00	Chandra (Moon)
28 54 20	Kuja (Mars)
29 00 20	Rahu
29 05 40	Guru (Jup)
29 12 00	Shani (Sat)
29 17 40	Budha (Merc)
29 20 00	Ketu
29 26 40	Sukra (Ven)

Moon in Mithuna Tula Kumbha 29° 26'40" to Karkataka, Vrischika & 00 33' 20" Moon AD in Guru Dasa

° ' "	P D
29 32 13.33	Chandra (Moon)
29 36 06.67	Kuja (Mars)
29 46 06.67	Rahu
29 55 00	Guru (Jup)
30 00 00	Shani
Moon in Vrischika Karataka, and Meena	
00 05 33.33	Shani
00 15 00	Budha
00 18 53.33	Ketu
00 30 00	Shukra (Ven)
00 33 20	Soorya (Sun)

Moon in Karkataka Vrischika & Meena from 00 33'20" to 01° 20'00" Kuja AD in Guru Dasha.

° ' "	P D
00 36 03.33	Kuja (Mars)
00 43 03.33	Rahu
00 49 16.67	Guru (Jup)
00 56 40	Shani (Ven)
01 03 16.67	Budha (Merc)
01 06 00	Ketu (Merc)
01 13 46.67	Shukra (Sat)
01 16 06.67	Soorya (Sun)
01 20 00	Chandra (Moon)

Moon in Karataka Vrishchika Meena from 01° 20'00" to 03° 20'00"

Rahu AD in Guru Dasha.

° ' "	P D
01 38 00	Rahu
01 54 00	Guru (Jup)
02 13 00	Shani (Sat)
02 30 00	Budha (Merc)
02 37 00	Ketu
02 57 00	Shukra (Ven)
03 03 00	Soorya (Sun)
03 13 00	Chandra (Moon)
03 20 00	Kuja (Mars)

SHANI DASHA

Moon in Karataka Vrishchika Meena from 03° 20'00" to 05° 26'40"

Shani AD in Shani Dasha.

° ' "	P D
03 40 03.33	Shani (Sat)
03 58 00	Budha (Merc)
04 05 23.33	Ketu
04 26 30	Shukra (Ven)
04 32 50	Soorya (Sun)
04 43 23.33	Chandra (Moon)
04 50 46.67	Kuja (Mars)
05 09 46.67	Rahu
05 26 40	Guru (Jup)

Moon in Karataka Vrishchika & Meena from 05° 26'40" to 07° 20'00"

Budha AD in Shani Dasha.

° ' "	P D
05 42 43.33	Budha (Merc)
05 49 20	Ketu
06 08 13.33	Shukra (Ven)
06 13 53.33	Soorya (Sun)
06 23 20	Chandra (Moon)
06 29 56.67	Kuja (Mars)
06 46 56.67	Rahu
07 02 03.33	Guru (Jup)
07 20 00	Shani (Sat)

Moon in Kakataka Vrischika Meena from 07° 20'00" to 08° 06'40"

Ketu AD in Shani Dasha.

° ' "	P D
07 22 43.33	Ketu
07 30 30	Shukra (Ven)
07 32 50	Soorya
07 36 43.33	Chandra (Moon)
07 39 26.67	Kuja (Mars)
07 46 26.67	Rahu
07 52 40	Guru (Jup)
08 00 03.33	Shani (Sat)
08 06 40	Budha (Merc)

Moon in Karkataka Vrischika Meena from 08° 06'40" to 10 20'00"

Shukra AD in Shani Dasha.

° ' "	P D
08 28 53.33	Shukra (Ven)
08 35 33.33	Soorya
08 46 40	Chandra (Moon)
08 54 26.67	Kuja (Mars)
09 14 26.67	Rahu
09 53 20	Guru (Jup)
09 53 20	Shani (Sat)
10 12 13.33	Budha (Merc)
10 20 00	Ketu

Moon in Kakataka Vrishchika Meena from 10° 20'00" to 11 00'00" Soorya AD in Shani Dasha

° ' "	P D
10 22 00	Soorya
10 25 20	Chandra (Moon)
10 27 40	Kuja (Mars)
10 33 40	Rahu
10 39 00	Guru (Jup)
10 45 20	Shani (Sat)
11 51 00	Budha (Merc)
10 53 20	Ketu
11 00 00	Shukra (Ven)

Moon in Kakataka Vrishchika Meena from 11° 00'00" to 12 06'40) Chandra AD in Shani Dasha.

° ' "	P D
11 05 33.33	Chandra (Moon)
11 09 26.67	Kuja (Mars)
11 10 19 26.67	Rahu
11 28 20	Guru (Jup)
11 38 53.33	Shani (Sat)
11 10 48 20	Budha (Merc)
11 52 13.33	Ketu
12 03 20	Shukra (Ven)
12 06 40	Soorya (Sun)

Moon in Kakataka Vrishchika Meena from 12° 06'40" to 12° 53'20" Kuja AD in Shani Dasha

° ' "	P D
12 09 23.33	Kuja (Mars)
12 16 23.33	Rahu
12 22 36.67	Guru (Jup)
12 30 00	Shani (Sat)
12 36 36.67	Budha (Merc)
12 39 20	Ketu
12 47 06.67	Shukra (Ven)
12 49 26.67	Soorya (Sun)
12 53 20	Chandra (Moon)

Moon in Kakataka Vrishchika Meena from 12°53'20" to 14°53'20" Rahu AD in Shani Dasha.

° ' "	P D
13 11 20	Rahu
13 27 20	Guru (Jup)
13 46 20	Shani (Sat)
14 03 20	Budha (Merc)
14 10 20	Ketu
14 30 20	Shukra (Ven)
14 36 20	Soorya (Sun)
14 46 20	Chandra (Moon)
14 53 20	Kuja (Mars)

Moon in Kaataka Vrishchika Meena from 14° 53'20" to 16° 40'00" Guru AD in Shani Dasha.

° ' "	P D
15 07 33.33	Guru (Jup)
15 24 26.67	Shani (Sat)
15 39 33.33	Budha (Merc)
15 45 46.67	Ketu
16 03 33.33	Shukra (Ven)
16 03 53.33	Soorya(Sun)
16 17 46.67	Chandra (Moon)
16 24 00	Kuja (Mars)
16 40 00	Rahu

BUDHA DASHA

Moon in Kakataka Vrishchika Meena from 16° 40'00" to 18° 33'20" Budha AD in Budha Dasha.

° ' "	P D
16 56 03.33	Budha (Merc)
17 02 40	Ketu
17 21 33.33	Shukra (Ven)
17 27 13.33	Soorya (Sun)
17 36 40	Chandra (Moon)
17 43 16.67	Kuja (Mars)
18 00 16.67	Rahu
18 15 23.33	Guru (Jup)
18 33 20	Shani (Sat)

Moon in Kakataka Vrishchika Meena from 18°33'20" to 19° 20'00" Ketu AD in Budha Dasha.

° ' "	P D
18 36 03.33	Ketu
18 43 50	Shukra (Ven)
18 46 10	Soorya (Sun)
18 50 03.33	Chandra (Moon)
18 52 46.67	Kuja (Mars)
18 59 46.67	Rahu
19 06 00	Guru (Jup)
19 13 23.33	Shani (Sat)
19 20 00	Budha (Merc)

Moon in Kakataka Vrischika Meena from 19° 20'00" to 21° 33'20" Shukra AD in Budha Dasha.

° ' "	P D
19 42 13.33	Shukra (Ven)
19 48 53.33	Soorya
20 00 00	Chandra (Moon)
20 07 46.67	Kuja (Mars)
20 27 46.67	Rahu
20 45 33.33	Guru (Jup)
21 06 40	Shani (Sat)
21 25 33.33	Budha (Merc)
21 33 20	Ketu

Moon in Kakataka Vrischika Meena from 21°33'20" to 22° 13'20" Soorya AD in Budha Dasha.

° ' "	P D
21 35 20	Soorya
21 38 40	Chandra (Moon)
21 41 00	Kuja (Mars)
21 47 00	Rahu
21 52 00	Guru (Jup)
21 58 40	Shani (Sat)
22 04 20	Budha (Merc)
22 06 40	Ketu
22 13 20	Shukra (Ven)

Moon in Kakataka Vrishchika Meena from 22° 13'20" to 11° 00'00" Chandra AD in Budha Dasha

° ' "	P D
22 18 53.33	Chandra (Moon)
22 22 46.67	Kuja (Mars)
22 32 46.67	Rahu
22 41 40	Guru (Jup)
22 52 13.33	Shani (Sat)
23 01 40	Budha (Merc)
23 05 33.33	Ketu
23 16 40	Shukra (Ven)
23 20 00	Soorya

Moon in Kakataka Vrishchika Meena from 23°20'00" to 26° 06'40" Kuja AD in Budha Dasha.

° ' "	P D
32 22 43.33	Kuja (Mars)
23 29 43.33	Rahu
23 25 56.67	Guru (Jup)
23 43 20	Shani (Sat)
23 49 56.67	Budha (Merc)
23 52 40	Ketu
24 00 26.67	Shukra (Ven)
24 02 46.67	Soorya (Sun)
24 06 40	Chandra (Moon)

Moon in Kakataka Vrishchika Meena from 24° 06'40" to 26° 04'40" Rahu AD in Budha Dasha

° ' "	P D
24 24 40	Rahu
24 40 40	Guru (Jup)
24 59 40	Shani (Sat)
24 16 40	Budha (Merc)
25 23 40	Ketu
25 43 40	Shukra (Ven)
25 49 40	Soorya
25 59 40	Chandra (Moon)
26 06 40	Kuja (Mars)

Moon in Kakataka Vrishchika Meena from 26°06'20" to 27°53'20" Guru AD in Budha Dasha.

° ' "	P D
26 20 53.33	Guru (Jup)
24 37 46.67	Shani (Sat)
26 52 53.33	Budha (Merc)
26 59 06.67	Ketu
27 16 53.33	Shukra (Ven)
274 22 13.33	Soorya (Sun)
27 31 06.67	Chandra (Moon)
27 37 20	Kuja (Mars)
27 53 20	Rahu

Moon in Kaataka Vrishchika and Meena from 14° 53'20" to 16 40'00" Guru AD in Shani Dasha.

° ' "	P D
28 13 23.33	Shani (Sat)
28 31 20	Budha (Merc)
28 38 43.33	Ketu
28 59 50	Shukra (Ven)
29 06 10	Soorya (Sun)
29 16 43.33	Chandra (Moon)
29 24 06.67	Kuja (Mars)
29 43 06.67	Rahu
30 00 00	Guru (Jup)

CHAPTER XIII

Legends; Heritage; Mythology and Our Planets

Our forefathers, the Sages devised an unique education system. It comprised of different levels. At the lowest level were simple stories aimed at arousing the interest of the masses and so designed that complex moral, ethical, religious, and social messages could be imbibed by the masses. The Panchatantra is at this mass appeal level.

The next level was aimed at the little more educated householders and housewives. To assist them in bringing up worthy children and good human beings. Stories of the Ramayana and Mahabharata were written at this level.

At the next level were scholars and preachers, people expected to be in contact with the masses and the householders through Kathas and discourses explaining the subtleties of stories. The Puranas and Upanishads were written for them.

At the top level were the researchers, the scholars, Sages and Rishis. They studied the Vedas. Commentaries were written by these enlightened souls to explain the intricacies of philosophy, logic and the rationale of abstruse ideas to the less endowed.

This system unfolds itself in all its glory and elegance in the Puranic explanations of planets. What is being attempted here is that we take up some stories from the storehouse of our Puranas and then see if from the gross in the story we can wean out the subtle astrological meaning. This is of tremendous help in understanding inter and intra planetary behaviour. Can the dilemma why the Moon is not inimical to Mercury but why Mercury treats the Moon as its enemy be resolved by a scrutiny of these legends and stories? Our understanding of the signification of the planets would be better if we were aware of their lives and would follow the rationale of their actions and motivations a little better.

THE SUN

The Trimurti of mythology comprises Brahma, Vishnu and Mahesh. Brahma, the prajapati, had a son named Marichi who was sage Kashyap's father. The Kashyap rishi married Daksha's daughter Aditi. Aditi was the mother of the Gods. Her son's, the Gods, were humiliatingly defeated by the demons. They lost their power and respect.

Aditi prayed to the Sun requesting him to be born to her and Sage Kashyap, and then fight and defeat the demons so that the Gods could get back their due.The Sun agreed to the request and was born as Aditya to Aditi.

Aditya was steadfast in battle, cruel to the demons and a winning warrior. He defeated the demons comprehensively and got the kingdom of the Gods back to them. He also educated his brothers in the art of administering and defending a kingdom.

Analysing it. Let us put the statement that the 'Sun is not a malefic but is cruel' to test. The Sun had been prayed to by a Rishi's wife and look at Kashyapa's lineage-Brahma the Creator is his grandfather. His brothers are the Gods. He is born with a mission to annihilate evil doers and to give the weak but righteous Gods their lost glory. He needs to be cruel to supress evil doers, that is easy to understand. The Sun needs to drum some sense into his brothers who had fallen into a self pitying stupor. This needed cruelty. The Sun is an able administrator and a winning Commander. He is a giver of boons.

Let us take up the story of his marriage and children. Sun married Sangya. Sangya was the daughter of Vishvakarma, the celestrial architect and artisan. Sangya bore the Sun five children. We look at three children first. These children are Vaivasvat Manu, who gave the Laws. Then there were the twins Yama and Yami. Yama is messenger of the 22nd Dreshkon, the 64th Navamsha and that house, the eighth, of longevity. Yami is River Yamuna. Sacred in times that have gone by, but now actively helping her brother, Yama, so massively have we, the humans, polluted her. Sangya was quite uncomfortable with the fiery nature of her lord, the Sun; his brightness and consequent heat are also

disconcerting. She wanted to separate from him. Sangya created a replica of herself from her shadow. The shadow is called the "Chhaya". This "Chhaya" of hers was meant to replace Sangaya during the period of her separation. Sangaya tasked her creation to look after the husband and the children. She also requested her creation not to disclose their secret to the Sun. The Sun is a separate planet. This trait of the Sun owes itself to the seemingly unorthodox behaviour of his beloved wife.

Chhaya was afraid of being cursed. She accepted her Creator's request and told her that the secret will be safe till she was faced with a situation where being cursed was imminent. The Sun was happy as he knew nothing of his wife's machinations and deceit. Chhaya gave birth to two sons. Manu and Shani. Shani's full name is 'shanishcharya'. This Manu is the author of "Manu-Smriti". The Sun found it intriguing his wife was discriminating between the children; she was not giving the same love and attention to the elder three. Yama rebelled and was promptly cursed by Chhaya. Yama then sought refuge with his father who annulled the curse. The Sun now confronted Chhaya with his doubts; how is it possible for a mother to curse her own child? In the course of heated arguments he pulled Chhaya by her hair and was about to curse her when the story was blurted out by the scared Chhaya. Furious and angry the fiery Sun went to his father -in- law. Visvakarma wisely counselled his annoyed son -in- law. He told him the Sun was scorching and difficult to be borne by delicate skinned maidens. Sangya's love was so strong and abiding that she left her shadow in her place. To protect herself from others, she changed herself into a mare and moved well to the North where the Sun is less scorching. The Sun was smitten with remorse. Vishvakarma also counseled the Sun to permit a face lift so that would become charming and attractively beautiful. The Sun's face was made round and beautiful. He acquired an attractive glowing red complexion. The Sun met Sangya in the form of a horse. He wooed her, won her and begot Ashvini Kumars from this love union.

In Astrology we know the Sun to be the timer. He causes Day and Night, the Seasons, he times our sowing of grains. He is also the one who nourishes the world. He is the father of Manu

the Law giver, Yama the messenger who times our move, our change from one form of life to another or for the spiritual few the final emancipation is his son. Shani or Saturn is his son and he is the 'Ayushkaraka'; controlling the span of our lives. Ashvini Kumars are celestial physicians controlling illnesses and promoting healthy growth. The Sun's strength in a horoscope indicates soundness of physical and spiritual health. The Sun is separative specially if it afflicts the 7th House and/or the 7th Lord. Do not pull the hair of your spouse or you would lose your own hair. In any case you will be tearing your hair. The Sun gives scanty thinning hair. The Sun scorched his wife Why would he not do the same to any planet that comes too near him? Planets get combustible when they are close to the Sun. Remember he is fiery.

Amrita had been produced after the 'Sagar-Manthan'. This churning of the ocean was jointly done by the Gods and the demons. It is being distributed. The distributor is the Lord of Lords Vishnu himself disguised as bewitching Mohini. Mohini as her name suggests has beguiled the Demons. The demons have been deluded and have permitted the Gods to have the first turn. Sensing the game plan sitting disguised amongst them is the wily, secretive Asura Swarbhanu the son of Viprasiddhi and Simhika. Swarbhanu has taken a position between the Sun and the Moon. Mohini is giving Amrita to Swarbhanu. When the Sun points this intruder out and disrupts his ill conceived scheme for becoming immortal. Mohini with one blow of her ladle beheads Swarbhanu. Amrita has gone down his throat so he does not die. The head is Rahu and the body is Ketu. Rahu the head devours the Sun every now and then. The Sun escapes from the severed neck. This getting devoured by Rahu annoyed the Sun who remonstrated, that the act done by him was to the benefit of all the Gods, but the consequences are his alone. So he shone with scorching and dazzling brightness. It looked as if the world would be reduced to cinders. The Gods ran to Brahma.He advised them to seek the assistance of Aruna, another son of Kashyapa, hence a brother of the Sun. Aruna took the position of charioteer to the Sun and so skillfully drove the chariot that the world escaped being reduced to ashes.

In Astrology we are aware that the Sun and Rahu are enemies. Here is the reason why they are so disposed. The Sun needs a benefic association to be fruitful in any house. By itself its fiery temperament is generally ruinous to the house.

THE MOON

In the Harivansha Purana the Story of the birth of the Moon makes interesting reading. Brahma, the Creator, is given the honour of creating 7 sons by the concentration of his **Manas.** These are called the Manas Putras of Brahma. Sage Atri was one of these Manas putras. He wished to have the Moon as his son. So he prayed for a long time to get his wish fulfilled. So intensely did Sage Atri concentrate on the Moon God that his body became Moon like. The Purana goes on to say that a Moon like creation flowed out of the eyes of this revered sage and was accepted by the ten DISHAS to be nurtured in their wombs and to be given birth on completion of the conception period. The Moon like creation could however not be retained by them and it fell on the Earth. This was the cool and lustrous Moon. Lord Brahma picked up this Fallen Moon. The Moon, a premature baby, was weak. Brahma put this weak child on his chariot and directed his Manas Putras to strengthen the ten directions (DISHAS) by chanting Vedic Hymns. The Moon was thus given a lease of life.

The Moon was taken on the chariot of Brahma to go around the earth 21 times. The Moon in these circumlocutions of the Earth dropped seeds for herbal and medicinal plants. These seeds were to sprout and become preservating plants for all types of living beings. The Moon is the nurturer of all type of living beings. Brahma conferred on the Moon the lordship of the Seeds, herbs, water and the Brahmins.

In Astrology this legend is used to understand some intriguing facets of the behaviour of Moon's. The Moon when weak in a horoscope can be strengthened by chanting proper Mantras. The Moon is Manas. It is something difficult to translate. Manas is Mind plus. The pure reasoning of the mind is given a judicious input of emotions. Prayers are a universal prescription to calm

agitated minds. The dazzling movements of the mind, his concentration on an issue and his ability to be totally distracted are all contained in this legend. He spreads in all the Ten DISHAS, i.e. the entire universe. These DISHAS were not able to contain him. So the mind goes and gets distracted. To concentrate him, efforts are needed. The Manas Putras did it in the legend. The Moon has the lordship over seeds. It is the genetic link between parents and the Child.

The Moon was married to the daughters of Daksha Prajapati. They are 27 in number. The names of these daughters are the 27 Nakshatras of the Zodiac. The Moon visits each of his wives for one day in rotation. This is Astrology also. The Moon's stay in a Nakshatra is codified. It indicates our festivals, tithies, lunar months and so on.

The Moon did two major indiscretions. He showed Rohini, one of the 27 wives, undue favours. He also ran away with the Wife of Brihaspati. These indiscretions were handled in divine ways. Daksha, the father-in-law, cursed the Moon to suffer from consumption, a gradual decay. The Hindi name clarifies it beautifully "Kshaya" 'क्षय'.

The Moon wanes gradually, decaying each day till it is totally helpless on Amavasya day. This "Kshaya" Consumption is related to the Chest. All ailments like TB, pluresy, chronic chest ailments are a gift of weak Moon.

The Moon abducted the wife of Devaguru Brihaspati. Her name was Tara. This deed was perpetrated by the Moon on Chaturthi day of (4th Tithi) of Bhadra month in Shukalpaksha. This is the 'Chauth ka chand' which is to be shunned. The legend, for generations to come, says that on this day the Moon must not be looked at. Looking at the Moon on this day, is likely to induce improper thoughts and cause the Mind to get into a fallen state. The legend, very pithily and correctly, points out that in a fallen state the mind is capable of committing any sort of misdeed. It needs to be cleansed and kept clean thereafter. The Moon significator of the mind, was cleansed by Lord Shiva and the venerable Brahma by physically taking it and immersing it in the Sea.

Lord Shiva bisected the Moon. The mind that was conjuring bad and evil thoughts was one portion and the pure, good side was the other. Shiva took the pure half and gave it the pride of the place, his head. He is called "Chandra Shekhra". The fallen state of mind part was left to wallow in shame and humiliation amongst fellow Gods. Sufficiently chastened and enlightened, the Moon decided to give up his body. His body was immersed in the sea once again. Brahma purified the fallen mind and Sage Atri strengthened it. So chastened, purified and strengthened, the Moon took its designated place amongst the brotherhood of Gods.

The Moon astrologically is of great importance. It is almost at par with the Ascendant. It may, in fact, be more important than the Ascendant or the Ascendant Lord as the mind is the real seat of all control and decision making. If a person can imbibe a sufficiently strong suggestion he can will himself to perform miracles of recovery from illnesses or even achievements of heights never even visualised. It is the Moon, the indicator of the mind, that rules the roost.

In **Taittiriya Samhita,** in one of the verses an interesting question is asked 'Who moves alone ? Who is born again and again ? The Samhita answers "The Sun moves alone. The Moon is born again and again." These are what make our legends so deeply profound that it takes brilliant minds to understand their import and explain to laymen in elaborate commentaries such questions and answers. The Sun's steadfastness, authority, and dignity are all encompassed by his aloofness. He who has to achieve the highest position, of necessity, has to toil alone. Authority is to be exercised singly. There are no joint ventures. Examine the mind, it is so changeable, so pliable that it generates an unending stream of thoughts good ones and responsible, silly ones too. In the well known Yaksha Prashanas in Mahabharata the Yaksha asks Yudhishter 'What is faster than the wind ? And What is more numerous than the grass ?.' The answer was, the Mind is faster than the wind and thoughts are more numerous than grass. 'This is another way taken by our Sages to explain instability inherent in the Moon, the controlled mind which needs to be suitably stabilised by tapas. It is relevant to close this

examination of the Moon Mind relationship with a look at the wonder that the human mind is with the Vaksha Prashna 'What is the greatest wonder ? Yudhister's answer is a profound classic. **The greatest wonder is that day after day humans enter the abode of Yama yet, those that remain believe they will live for ever.** What can be a greater wonder than this ? The Moon controlling the mind would need extensive exertion to better put the wonder of hope in a proper perspective.

MARS

Mars is "Bhumi-putra". He is the son of Prithvi. Aeons ago the Earth, that is Prithvi lay submerged in the vast expanse of the seas. God in his incarnation of Boar the "Varaha" avtar lifted the earth and brought it out. He placed it in a suitable, stable orbit. Our satellites are placed in required orbits every other day by man made rockets. These are the modern Varahas. The earth was grateful and asked the God a very feminine boon. O God give me a child of yours. God obliged. Mars is the result of this Godly union with the rescued Earth.

There is another note worthy legend of Mars' birth. Lord Shiva was pathetic and depressed at the untimely death of his wife, the Daksha' putri "Sati." He was unconsolable. He went into a Samadhi on Mount Kailash. The samadhi lasted for many years. Eventually when this long contemplation quietened his agitated mind he broke the Samadhi. A drop of his divine sweat fell on the Earth and turned it into a beautiful child. The earth, Prithvi, accepted this gift. Mars came into the world.

Shiva blessed this child and said all earthly gifts would be granted by this child. This child will be an active "Doer" of things. He will be energy and action personified.

Mars' Hindi name is 'Mangala'. Mangala denotes good and worthy acts; it is a benefic connotation. Mars being Bhumi Putra grants the wordly gift of house to man, he provides shelter and the prowess to look after this shelter. Mars is purposeful action, quick execution and self confidence bordering on arrogance and despicable vanity. Mars gives the qualities separating men from

women. **The adage is "Mars is man and Venus is woman."** Mars has a significant say in the man woman relationship. It is the one that starts attraction, consumates it and finishes it. Mars is the celestrial Commander-in-Chief. He is a warrior and a battle winning commander. .

MERCURY

The lineage of Mercury is indeed the impressive; it has the Moon and Jupiter included in it. The Moon is mind, Jupiter is wisdom and Mercury is intelligence. The Mind applied wisely, is what denotes an intelligent person. Conversely wise application of the mind is what intelligence is. Now the story.

Brihaspati or Jupiter is the Dev-guru. His wife was Tara. Tara was the embodiment. of virtue, she was also extremely pretty. The Moon representing the mind, in a perverse fallen state, a condition that is well known and extensively chronicled by psychologists over the years. abducted this virtuous lady. Brihaspati appealed to has fellow Sages and student Gods to get his wife back. They all complied with request Brihaspati's. The Moon would have none of it. that clever mind which the Moon is thought of a diabolical plan. He took refuge with Shukracharya Guru of the Asuras. It was a no win situation for the Gods and their Guru Brihaspati. They continued to appeal to the better judgment of the Moon. When the mind controlled by the Moon regained its equilibrium and became equipoised, the terribleness of the act dawned. A remorseful Moon returned Tara to Briahaspati. Tara was carrying the Moon's child. The child was duly delivered. Brihaspati was ecstatic, so beautiful was the child. This was Budha or Mercury. Tara had disclosed the paternity to Jupiter who in a brahmanical forgiving gesture accepted the inevitable. Now Astrology.

Budha is young in looks, he is a celestial prince. He represents intelligence. An inter action of wisdom and mind; wisely directed mind the leads to what is termed as an intelligent act. Mercury's lordship and control over logic, discrimination, wit and speech stem from this wise mind. Mercury is "Mimansank", some one

who can grasp even very difficult points with ease and then be able to explain it in an understandable manner. It is now possible to understand why Mercury treats the Moon as his enemy, and is neutral to Jupiter is Venus' friend. The Moon representing the Mind does not treat Mercury the intelligence as his enemy. The wisdom planet however is chary of the intelligent and quick acting Mercury, and treats him as an enemy.

It is also of interest to know Mercury is the initiator of Chandravansh. Budha and Ila gave birth to Puruava who was a brave and just king. Astrologically Mercury is treated as an eunuch and is linked to impotence. This apparent contradiction emphasises the impressionable nature of Mercury. Mercury is a planet that takes the nature of any planet influencing him. Maybe that is what intelligence is.

JUPITER

Jupiter is the Guru of the Devtas. His father is Mahrishi Angira. Maharishi Angira's wife wanted a son. She was given the knowledge and the procedure for the performance of the requisite Vrata by the Sanat Kumars. She performed the Vrata with meticulous detail and total devotion. The Gods were satisfied and a son was granted to Mahrishi Angira and his wife.

The son was the Lord of wisdom, Jupiter. Jupiter is the owner of a chariot called Nitighosh. This chariot has 8 horses of a yellowish hue. This chariot travels through Zodiac in about a year. Jupiter is a great benefic. He composed "Brihaspati Samhita" a treatise detailing the procedures and intricacies of various Daans and the Dharma. This treatise is supposed to have been presented to Lord Indra by Devguru Jupiter. Jupiter is the Father of Sage Bhardwaj.

There is an interesting legend. The Asuras and Devtas were constantly fighting with one another. The Guru of Asuras was Shukracharya who knew the Vidya of making the dead come alive. This was a great boon to the Asuras. Sanjeevani Vidya was guarded with great care. Kach, one of the Sons of Jupiter tried to get this knowledge but was not fully successful. Devguru Jupiter then is stated to have organised Tapas and Yagnas to

reduce the effect of Sanjeevani Vidya. This resulted in a conflict between, Shukra and Brihaspati. They are inimical to one another also. They are the Gurus also, and hence are benefics.

Jupiter is fattish; yellowish coloured, his appearance is bright and glowing with the internal luminescence of continuous Tapas. Jupiter is a planet exercising control over astrology and its proper use. It is said Jupiter's mere placement in the Ascendant leads to the cancellation of "Sava-lakh" (a Lakh and a quarter) taurus.

VENUS

Sage Bhrigu had a son who was himself a renowned sage. His name was Ushana. Sage Ushana is Shukracharya, preceptor of the Demons. Shukra is the only one who was considered worthy of being granted the knowledge of Mrit-Sanjivani Vidya by Lord Shiva. The story is fascinating.

Sage Ushana prayed to lord Shiva. He constructed a Shiva-linga to which he prayed a long time. His dedication and devotion eventually bore fruit and Lord Shiva appeared before him. Sage Ushana greeted the manifestation of Shiva with a specifically prepared *Ashta murtyashtak Strotra.* This salutation was appreciated by Shiva. He was told that "the steadfastness and discipline shown by him; his total surrender, faith and absolute devotion makes him an apt devotee who can be given the Mrit-Sanjivani Vidya. This knowledge would permit him to bring the dead to life. Lord Shiva was so pleased with this devotee that he conferred on him the following distinctions;

(a) He will be foremost amongst the planets.

(b) His lustre and shine will surpass even the lustre and shine of the Sun and fire.

(c) The men and women who would commence any task when you are "Sanmukh" or in front will not succeed in completing it. Venus is "Sanmukh" in the East, when it is transiting the 7 constellations Krittika to Ashlesha; in the South when it is transiting Magha to Vishakha, in the West the 7 constellations are Anuradha to Shravana; Abijit Nakshatra is to be counted in this group of 7 Nakshatras; and in North Nakshatras are Dhanishta to Bharani.

(d) When Venus has risen in the skies, only then will auspicious tasks like marriages and religious undertakings be done.

(e) The Nanda tithis 1, 6 and 11 will be called auspicious as they are associated with Venus.

(f) Any one who prays to Venus will become virile and beget lots of children.

(g) The Shiva linga to which Venus prayed, would be known as SHUKRESHA.

(h) Venus was told that in course of time he would bodily enter the body of Lord Shiva and be released as "Shukra" that is semen. He will be looked after as a son.

In course of time there was one of the periodical wars between the Devas and Asuras. Andhaka the Asura king was invincible. He requested Shukracharya to use Mrit-Sanjivani Vidya and bring the dead Asuras to life. Lord Shiva was approached by the Devas to bail them out. He sent Nandi the celestial bull to go and get Shukra. When Nandi brought Shukra to Shiva he swallowed Shukra alive so that the slain Asuras would remain dead.

Shukra continued to be imprisoned in the abdomen of Shiva. His constant offering of prayers was at last listened to by Shiva who agreed to release him. He was released in a torrent of semen by Lord Shiva. Shiva and his consort Gauri accepted him as their son and gave him the boon of immortality.

Venus is a great benefic. He is sophisticated, dignified, luxury loving, loving an artistic planet of impeccable manners and excellent taste. He is wise and knowledgeable and is a word-smith of a very rare and high order; excelling in poetry and mesmerising music.

SATURN

Saturn is the son of SUN. "Surya - Putra" is he. His mother is "Chhaya". He is also called "Chhaya-putra". The legends about this planet throw a fascinating light on his qualities. This is a planet, which in Vedic astrology, is seen to be the initiator of all actions affecting human life. He needs to clear a House by aspect

or positioning, before that House can give any result. This is the gift the celestial mother Parvati Lord Shiva's consort, granted him.The story goes something like this. Ganesh was born to Shiva and Parvati after great austerities. It was a joyous occasion. Ganesha" is the reincarnation of Krishna. The great loving God that Krishna is, in each Manvantara along with Manu he takes birth as the Son of the celestial mother Parvati and is called the remover of all obstacles, "Vighna Nashaka" Ganesh: The Gods were happy, the Goddesses were happy and the universe was happy, there was happiness all around. Everyone who was anyone made a bee line for Kailash, the abode of Shiva and Parvati, to bless the young Kapil, Lambodara, Dhumraketu, Vinayaka, Sumukha, Ekdanta, Gajkarnaka, Vikat, Ganadhyaksh, Bhalachandra, Gajanana the Krishna incarnate, Shoor, Dhir and Ekamdrastaya Lord Ganesha.

Blessed were those who went to Kailash on that joyous occasion, blessed are us, who are reading about them. Amongst the visitors was the son of SUN saintly, downcast eyed Shani. The downcast eyes of Shani tell a tale of homely pathos. Shani was passionate; he was in love with his wife and they were a compatible, well matched pair, who could indulge in passion as well as could concentrate on prayers and their spiritual upliftment by concentration and meditation. Their passions mismatched on a particular occasion the wife had the urge and the husband was, inadvertently, not able to read the signals. The Lady was furious. Temper and passion are a dangerous mixture. She cursed her husband that he ignored a willing wife, and to not even look at her from now on as what ever he looked at would perish.

Shani is a tapasvi, his fault was minor, yet he willingly accepted his fate. From then on he very consciously and carefully kept his eyes downcast. He did not want his gaze to hurt any one. Saintly Shani with his eyes downcast blessed the great and Godly child, the infant Ganesha. The Celestial Mother Parvati asked Shani to look at her son and bless him properly. Why is he looking elsewhere and blessing Ganesha ? Shani narrated the story of his wife's curse. He was on remorseful but profound and told the celestial Mother that the entire universe is Karma oriented. It is the Karmas of Krishna that result in him being born in a God's

house as Ganesha. It is the Karmas that make Kings and vegetable vendors, animals and birds, the beautiful and the bold, the ugly and the timid. It is a result of my Karmas that I carry this curse. I would not cause any harm to a living thing by casting my glance at it.

The various ladies collected there laughed at it. After all a henpecked husband has traditionally would been laughed at. Parvati was vain and feminine, she told Shani that his gaze can cause no harm to her son. There could be no power in the Universe that could harm her son. She ordered him to look at her son. Cursed by one woman, Shani must have been very wary of yet another curse. He looked at Ganesha. As they say the rest is History.

As the gaze fell on Ganesha his little head was severed and it just flew off. There was no trace of it. Parvati seeing a headless infant in her lap was shocked into a faint. She was a picture of total grief. Kailash was plunged into disbelieving stupour, the assembled Gods and Godesses were grief stricken. Lord Vishnu seized the initiative and immediately flew off on his super fast and speedy Garuda. On the banks of River Pushapbhadra, Vishnu noticed a herd of elephants. He beheaded the head of the leader of the herd and quickly winged his way back to where the headless body of the infant Ganesha was lying. This head was immediately grafted onto the body of the infant. Parvati was consoled by all those present and she graciously accepted the elephant headed child. It was now that Shani standing mute and downcast and repentant and a shade apprehensive; was noticed by Parvati, who almost involuntarily cursed him to be crippled.

A faultless Shanti stood cursed for the second time. The Gods protested; Shani had looked at the child only when ordered to do so and the mother had been explained the evil import of Shani's gaze. She mistook and misjudged her prowess and poor Shanti was cursed. Parvati also realized she had overstepped. She blessed Shani by granting him detachment, and concentration on the Lord. The ability to be a Tapasvi and Yogi, a long-long life and prime position in the fraternity of planets. She also softened her curse limiting it to mild lameness.

Take the legend of "Rohini-Shakata". The great scion of the famous "Raghuvansh," King Dashratha was a brave and just ruler. He had to be exceptional to have the Lord of Lords Rama as his son. He was warned by astrologers that when Saturn will enter Rohini, "Rohini Shakata" will take place. This will cause untold misery to your subjects. There will be famine and pestilence on an unprecedented scale. Dashratha called a meeting of wise and learned brahmins and Sage Vashistha. They were requested to suggest remedial measures to make the impending trial bearable. Sage Vashishtha after deliberating on the issue advised his King that Rohini was the constellation whose lord was Brahmaji himself. Once this constellation is pierced, the subjects (PRAJA) have to suffer; there are no remedies. This exceptional ruler did not give way to inaction and depression; he decided to face the issue squarely, face to face, eyeball to eyeball. He confronted Shani in the skies and requested him to modify his path so that "Rohini" Shakata" is avoided. Shani was impressed with the gutsy performance of the King. He agreed to the King's request not to cause Shakata Yoga while transiting constellation Rohini. King Dashratha prayed to Shani with the famous Shani Strotra of Padam Purana "Namah Krishnaya nilaya kshitikanth nibhaya cha——"This potent prayer was accepted by Shani and is used as a remedial measure to gain strength to bear the trials and tribulations caused by a Dasha of poorly placed Shani in adverse Transit. **THE REAL VALUE OF ASTROLOGY IS IN GAINING STRENGTH TO RISE ABOVE THE PAIN AND THUS OVERCOME IT; IT IS NOT IN SEEKING MEANS TO AVOID PAIN. KARMAS CANNOT BE AVOIDED AND THEIR RESULTS ARE INEVITABLE.**

Saturn is a planet that is required to clear each significant event of human life by Transit and placement. It is a much wronged planet, look at it being cursed by the Wife and the celestial Mother. It is wronged even today by hordes of astrologers who spread partly literate fear about it. It is a malefic, it is passion arousing, it would encourage liaisons with undesirable persons specially of the other sex, it would devalue the quality of whatever comes in its domain. It will grant long life because it is "Ayush karka" but the quality of life may not be all that good. It will cause

humiliations specially when promoted by Mercury. It is meloncholy and depressive. It is a great boon for spiritual advancement. It gives the strength to pray and the wisdom of detachment.

RAHU AND KETU

This duo is an interesting study. In astronomy they are two points diametrically opposite one another. A set of sensitive points; so sensitive is this set of points in the Zodiac that our Rishis decreed both these two points be handled as if they were planets fully capable of giving designated results.In the planetary kingdom they have an interesting-story. Swarbhanu was an Asur.There is an interesting theory linking the broad divisions of Manavas, Asuras and Daityas or Danavas to geographical areas as known then. In this theory the Manavas reside in Jambudweepa generally coinciding with present day Asia and eastern Europe; The Danavas in Patala. Patala is almost universally accepted as the Americas, comprising both South and North America. Remember Maya Danava the venerable father of Mandodari, chief consort of Havana. This danava came from Mexico. El Nino is his gift to his daughter so that the country of Jambudweepa has abundant rain and plentiful food. The Asuras inhabited the Southern areas of Jamboodweepa. This humanity was organised by the Devas who lived in Swarga in present day Kailash and Mansarovar. Be that as it may, this Asur has a tremendous lineage. Hiranyakashayap was the first Asura of his line as his father was venerable Sage Kashyapa. It is the same Sage Kashyapa who was the father of the Sun. The lineage of Asuras came from the wife Diti.This Asura was the father of Simihika. Simhika married Viprasiddhi. Swarbhanu was their Son. There was obviously a system operating those days that by penances and prayers one could aspire to be admitted to a higher order. It appears Devtas were of a higher order. Swarbhanu almost got admitted to the Devta's circle when the great churning of the Ocean was undertaken. When the Amrit was being distributed the Devtas craftily manoeuvered to keep the Asuras and Danavas out, by the oldest of tricks. They got Lord Vishnu to take the form of Mohini the eternal Charmer, the Maya deluding the senses; the beauty of the eternal female form ruining the

judgement and equipoise of saints even, that's the hyponotic Maya. Mohini so manoeuvered the seating arrangement that she got to the Devtas first. The Asura to catch on this trick was Swarbhanu. He took the form of a Devta and positioned himself between the Sun and the Moon. When his turn came he also received Amrita from the disguised Lord Vishnu. Before Swarbhanu could drink Amrita, the Sun and the Moon found out his true identity. Mohini severed his head with her ladle. Some people say Mohini changed into the form of Vishnu and with the cosmic Sudarshan Chakra cut the head off.

Some drops of Amrita had gone down, hence immortality is guaranteed to the head called Rahu and the Body called Ketu.The severed head was taken by Simhika the Mother of Asura Swarbhanu and nursed patiently. The head over a period of time got the body of a snake and the Name Rahu. The severed body was taken by a brahmin named Mini. He brought up this body as if it was his own son. To this body Lord Vishnu granted a serpent's head. This was Ketu, who in due course of time became a saintly, revered, seer.

Rahu and Ketu have not excused the Sun and the Moon for their action in exposing the disguise of the Asura Swarbhanu.They cause eclipses. Rahu is classified as Nitya and Parva Rahu. As Nitya Rahu it keeps tugging at the Moon causing it to wax and wane. The Parva Rahu swallows the Moon, causing the lunar eclipse. Ketu is said to be travelling in a chariot that has a flag staff higher than the flag staff of the seven horsed Chariot of the Sun. One of the names of Ketu is "Dwaja" meaning a flag.

This study of Rahu and Ketu provides an insight into their influences and significations. It becomes easy to comprehend why Ketu is considered a Moksha, giving planet specially when it is in the 12th House. There is no doubt or debate that both these are malefic. Their antecedents cannot be denied. Rahu is like Saturn and Ketu takes after Mars.

CHAPTER XIV

Sarvatobhadra Chakra

The literal meaning of "Sarvatobhadra" is "something that is the same all around." This Chakra of 81 squares is the same from all sides, same all around hence it is called "Sarvatobhadra".

आग्नेय कोण South East

South (दक्षिण) ष ण ठ

नैर्ऋत्य कोण South West

East (पूर्व) घ ङ छ

West (पश्चिम) ध, फ, ढ

ईशान कोण North East

North (उत्तर) क्ष ज्ञ ञ

वायव्य कोण North West

अ	Krittika	Rohini	Mrigshira	Ardra	Punar-vasu	Pushya	Ashlesha	आ
Bharani	इ	अ	व	क	ह	ड	क	Magha
Ashwini	ल	ए	Vri-shabha	Mithuna	Karka	ए	म	P. Phalguni
Revati	च	Mesha	ओ	1, 6, 11 Nada Sun Mars	औ	Simha	ट	U. Phalguni
U Bhadra	द	Mena	4, 9, 14 Rikta Venus	5, 10, 15 Puma Saturn	2, 7, 12 Bhadra Moon Mercury	Kanya	प	Hasta
P.Bhadra	स	Kumbha	अः	3, 8, 13 Jaya Jupiter	अं	Tula	र	Chitra
Shatbhisha	ग	ऐ	Makar	Dhanu	Vrishika	ए	ल	Swati
Dhanishtha Vishakha	ऋ	ख	ज	घ	घ	न	ऋ	
ई	Sharvana	Abhijit	U. Ashdha	P. Ashdha	Mula	Jyeshtha	Anuradha	ई

The transit of planets can be studied on this Chakra with advantage and thus its predictive capability can be sharpened. Let us see details of Sarvatobhadra Chakra (SBC).

A nine compartment side square is drawn. This produces 81 compartments. The following elements are needed to be accommodated in this Chakra :

(a) Swara	स्वर
(b) Nakshatra	नक्षत्र
(c) Varna	वर्ण
(d) Rashi	राशि
(e) Tithi and Vaar	तिथि और वार

The details of these elements are :

(a) Swara : The "Swaras" are written in clockwise order. They commence from the NE (Ishan) Kona. 'A' and 'Aa'; 'E' and 'Ee'. The first four 'Swars' are entered in the outermost compartments. In the next lower compartments,again commencing from the NE corner, are entered 'U' and 'Uoo'; 'R' and 'Ri'. The next lower compartments have 'Lr' and 'Lra'; 'Ay' and 'Aye'. The last four 'Swaras' 'O' and 'Oou'; 'Anga' and 'Ah' find a place in the next lower compartments. Now examine the Sarvatobhadra Chakra to understand the placements.

(b) Nakshatra : 28 constellations, are used. "Abhijit" is the additional constellation (Nakshastra). The first compartment in the outermost row in NE having gone to 'A' the first Swar; the Nakshatras start from the next compartment. 'Krittika' is the first Nakshatra. The others are entered in a cyclic, clockwise order. "Abhijit" is entered in after the Uttar Ashadh and before Shravana Nakshatra. The outer row of compartments, 9 on each side making a total of 32 compartments, (4 corner compartments being common to two side rows), have thus 28

constellations and 4 Swars. Again examine the 'Chakra' for clear understanding.

(c) Varna : This stands for the "Naam-Aakshra". The first Akshara in the name of a person is his "Naam-Aakshra". 'A' for Varna as distinctly different from the 'A' for Swara is entered in the first vacant compartment in the 2nd row from Top (East). It comes below Rohini. The next Varna or Namakshar is 'Va' entered below in the next Nakshatra Mrigshira. The 16 Varnas are entered cyclically in clockwise order in this row. They end with 'Bha'. The balance 12 varnas are now made up of 4 groups of 3 each. The first group of 'Gha', 'Da' and 'Chha' goes to the East outside the outermost row of compartments. 'Sha', 'Nna' and Tha' are entered in the South. 'Dha', 'Pha', Taa' go West. 'Cha', 'Jha', Tra' are entered in the North. Again examine the Sarvatobhadra Chakra to understand the placement of Varnas (Namaksharas).

(d) Rashi: We are now in the third row from all sides. In this row again from the NE corner enter the Rashis starting from Taurus. 3 rashis each are entered in E, S, W and N. The three rashis in the South are Leo, Virgo and Libra. The rashis in the West are Scorpio, Sagittarius and Capricorn.The rashis in the North of the Chakra are Aquarius, Pisces and Aries. Confirm the entry of the rashis from the Sarvatobhadra Chakra.

(e) Tithi and Vaar : Tithis are Nanda in the East with the Sun and Mars indicating Sunday and Tuesday. Bhadra in the South with. The Moon and Mercury indicating Monday and Wednesday. Jaya is in the South with Jupiter indicating Thursday. Rikta tithis take up position in the North along with Venus indicating Friday. Poorna Tithi and Saturn are in the absolute centre of the Chart.

The Sarvatobhadra Chakra is now complete. Take a final look and understand it.

Rule :(1) Formation of the SBC with consolidation of Vowels (13) Constellation (28), Consonants (32), Signs (12) Dates (30 or 16), Days (7) leads us to the next and more crucial stage of its

assessement and prediction on that basis. Planets are to be taken either as malefics (Paapi) or as benefies as per standards.

Malefics	Benefies
Sun, Mar, Saturn, Rahu, Ketu	Jupiter, Venus
Mercury in association of Malefics	Mercury in association of benefies
Waning Moon (from 8th day of dark half to 8th day of Bright half (Shukla Paksha)-(SP)	Waxing Moon (from 8th day of Bright half-SP) to 8th day of Dark half (Krishna Paksha-KP)

(2) Aspects : A planet aspects in three different directions - Left, Forward (straight) and Right indicating the following Vedhas:

(i) Left and Right aspects lead to the Vedha of Constellation, Vowel, Consonants, date, sign and letters.

(ii) Straight or forward aspect creates Vedhas to the constellation only. For example, a planet say Jupiter is in Constellation Punarvasu since November, 2001, It will generate Vedha to Moola Constellation.

(iii) A retrograde planet has Right aspect only.

(iv) A planet moving at a faster speed than its normal speed enjoys only Left aspect.

(v) The Sun and the Moon always have only leftward aspects.

(vi) Rahu and Ketu always enjoy the Right aspect.

(vii) Remaining 5 planets - Jupiter, Saturn, Mercury, Venus and Mars may follow different aspects though only one category of aspect depending upon the nature of their movements/motions will operate at any due time. The aspects are:

Normal motion - Forward looking straight aspect.

Retrograde motion - Right aspect.

Speedier motion - Left aspect.

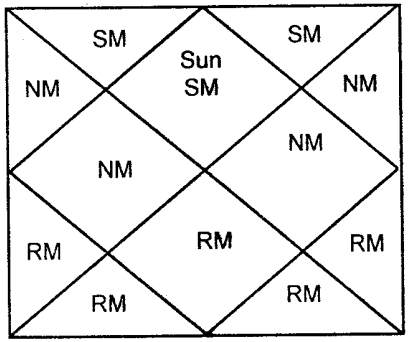
Here a question arises as to, how to determine the nature of motions of the planets ? This could be done in the following manner:

Normal motion : A planet is placed in the third and fourth house from the Sun or the Sun is placed in the tenth or eleventh house from the planet concerned.

Retrograde motion : The outer planets Mars, Jupiter, Saturn moves retrogradely when Sun is from fifth to tenth houses from the planet.Speedier motion : A planet moves at a faster rate than its normal motion when the Sun is placed either in the first, second or in the twelfth houses from the planet or the planet is in, the twelfth or first or second house from the Sun. Alternatively this can very well be explained keeping the Sun as Ascendant. (See the diagram below)

Movement/Motion of Venus and Mercury needs to be considered and finalised only with the help of Panchang.

This position of normal, retrograde or speedier movement is explained with the help of the following diagram :



SM - Leftward Vedha (Speedier Motion)

RM - Southward Vedha (Retrograde Motion)

NM - Straight Vedha (Normal Motion)

Example: Let us see an example: Saturn is in Taurus and Sun in Libra. Saturn is retrograde on 1 Nov, 2001. the Saturn is in Rohini Constellation at 20 degree 01'. On account of its being in retrograde motion it will cause Right looking Vedha. Letter'u' and Constellation Ashwani are in Vedha. Mars being of 9° 04' in Capricorn is in Uttar Ashadha constellation. It is placed in the fourth house from the Sun and hence is moving at a normal speed. Mars shall cause forward looking Vedha of Mrigshira Constellation. If a planet caused leftward looking Vedha in Rohini Constellation, the vedha will be of Va, Gemini, Aau, Kanya, Ra and Swati. When the letters - Ka, Pa, Bha and Da are on Vedha line, then the letters written in outer line are also in Vedha in the

following manner: (i) Gha, Da, Chha alongside Ka. (ii) Sha, Naa, Tha alongside Pa. (iii) Dha, Pha, Dha with Bha and (iv) Thha, Gya, Trya alongside Da. (When a planet moves in Ardra, Hasta, Purva Ashadha and Uttar Bhadrapada, these respective letters gets Vedha.)

Nakshatra Pada and Poorna Tithi : There are 8 Nakshatras (Constellations) in the angles of Sarvatobhadra Chakra. Different Padas cause Vedha to the 16 Vowels and Poorna tithi in the following manner:

Constellation	***Pada***	***Vowel***
Bharini	4	Aa, U, Lra, O
Kritika	1	
Ashlesha	4	Aaa, Uoo, Lra, An
Megha	1	
Vishakha	4	E, Ri, A, Aan
Anuradha	1	
Shravana	4	E, Ri, A, Aan
Dhanishta	1	

Consonant - Vowel Chakra

Consonants						**Vowels**	
Ka	Chha	Da (ड़)	Dha	Bha	Va	Ab	अ
Kha	Ja	Dha	Na	Ma	Sha(श)	E	इ
Ga	Jha	Ta	Pa	Ya	Sha (ष)	U	उ
Gha	Ta	Tha	Pha	Ra	Sa	Aye	ए
Cha	Tha	Da (द)	Ba	La	Ha	O	ओ

This Chakra helps in ascertaining vowel with the help of the 1st letter of the name (Consonant) viz 1st letter of name in Da as in "Damodar"- vowel is O.

Tithi -Vaar - Nakshatra -Vowel Chakra

Vowel (Swara)	Aa	Ee	Uu	Aye	O
Date (Tithi)	Nanda	Bhadra	Jaya	Rikta	Poorna
Day (Vaar)	Tuesday Sunday	Wednesday Monday	Thursday	Friday	Saturday
Planet / Nakshatra)	27, 1, 2, 3, 4, 5	6, 7, 8, 9, 10, 11	12, 13, 14, 15, 16	17, 18, 19 20, 21	22,23,24 25, 26

The 1st letter of a name is indicated by Janam Nakshatra. It should be taken from the "Avkadaha Chakra," available in Panchang. That nakshatra helps us find out Vaar and Tithi. This Chakra should be used when the date of birth of an individual is unavailable.

Tithi -Varna - Swara - Chakra

Date (Tithi)		Nanda	Bhadra	Jaya	Rikta	Poorna
Vowel (Swara)		Aa	Ee	Uu	Aye	O
Consonant (SP)		Ka	Kha	Ga	Gha	Cha
(Varna)	(KP)	Chha	Ja	Jha	Ta	Tha
Varna	(SP)	Da	Dha	Ta	Ya	Da (द)
	(KP)	Gha	Na	Pa	Pha	Ba
Varna	(SP)	Bha	Tra	Ya	Ra	La
	(KP)	Va	Sha	Sha	Sa	Ha

Set Direction (Asta dasha)

The Sun is the planet which combusts other planets or signs when they come in touch with it. Therefore, Sarvatobhadra Chakra should be seen from this angle also. Taurus, Gemini,Cancer signs are in the East. When the Sun enters these

Rashis (signs) it combusts these signs. This happens between 15th May to 15th August. Similarly, vowels of NE directions (Ishan Kona) A, Aa, Lra, O, are also considered combust. This system is found operating in a similar fashion in other three directions N, W and S in respect of respective signs (Rashis) and also in respect of relevant vowels in NW (Vayanya Kona) SW (Nairatya Kona) and SE (Agneya Kona).

When a particular Rashi is combust all other relevant features of Sarvatobhadra Chakra represented by that direction, that is, Nakshatra, Vowel, Consonant, Tithi are also considered combust. An individual should not travel in a combust direction.

Combust Nama Akshar Nakshatra takes an individual towards failure.

Planets and their results.

The Vedha caused by planets gives results as given below:

Sun : Misunderstanding, Anxiety, Distress
Moon : Mixed Results
Mars : Loss of wealth
Mercury : Increase of knowledge, favourable
Saturn: Diseases
Jupiter: Favourable, all round progress
Venus : Costumes, ladies, ornaments
Rahu / Ketu : Obstrucions.

Planetary Results.

The quantum of results by planets placement in different houses is as given below:

	Benefic Planets	**Malefic Planets**
Own House	100%	25%
Friend's House	75%	50%
Neutral House	50%	75%
Inimical House	25%	100%

Aspects :

1. All planets aspect the 15th Nakshatra from themselves.

2. The planets also aspect Nakshatras from their own location as under:

Planet	Nakshatra
Sun	5
Mars	7, 8,10
Mercury	9, 12
Jupiter	10, 19
Venus	9, 12
Saturn	3, 5, 19
Rahu	9

3. In the bright half *(Shukla Paksha),* a benefic planet aspects the next Nakshatra while in the dark half, *(Krishna Paksha),* it aspects the previous Nakshatra. A malefic planet does it inversely i.e. it aspects previous Nakshatras in the bright half and the next Nakshata in the dark half. Similarly, the planet influences fully in the bright half and influences at half level in the dark half.

Special Rules for the Nakshatra of Sun and Moon

Sun's Nakshatra :

Count from Sun's Nakshatra	Name	Result (on account of malefic Vedha)
5th	Vidhhunmukh	1. Fall from height 2. Death of Son
2nd	Shubha	1. Blood problems 2. Quarrel with husband
14th	Sannipat	1. Diseases, Temperature 2. Death of Husband
18th	Ketu	Diseases
21st	Ulka	Fear, Loss of Wealth
22nd	Kamp	Suffering from Cold
23rd	Vajra	Poison
24th	Nirghat	Destruction of whole family (community), fear from armoury

Note :1. When malefic planets transit over these Nakshata, they cause obstructions and losses.

2. Transit of benefic planets produces benefic results.

Moon Nakshatra:

Count from Birth's Nakshatra	Name	Result (on account of malefic Vedha)
1st	Manav	Death like problems
10th	Karma	Sorrow, upsets
16th	Sanghatik	Unwanted problems/works
18th	Samudayik	Leaving home, distance from kins
19th	Adhan	Absence from home
23rd	Vinashan	Fighting with relatives
26th	Jaati	Destruction of whole family / Vansha Naash
27th	Desha	Leaving one's country
28th	Abhisheka	Jail

Note :

1. When, three or more Nakshatras are obstructed by a malefic planet simultaneously, this results in severe problems and could be termed as death inflicting.

2. Nakshatra No. 16,18 & 23 have greater capacity to cause troubles. If these three are obstructed by malefic planets simultaneously, danger looms large.

Application:

Notes the following facts in respect of individual:

(a) 1st letter of the name of the individual (Namaksha)

(b) Moon sign of the birth horoscope.

(c) Date of birth (Tithi)

(d) Nakshatra of the name

(e) Vowel.

Vedhas

A Vedha in these indicators gives results as shown below:

Result

a) Nakshatra	Confusion
b) Rashi	Obstructions
c) Date	Fear
d) 1st letter of Name	Loss
e) Vowel	Diseases

Examples : The following are the relevant details of an individual:

(a) Birth Constellation	Hasta
(b) Birth sign (Rashi)	Capricorn
(c) Date of Birth	Ekadashi (Eleventh)
(d) 1st letter of the name	Ka
(e) Vowel	Aa

On 2nd November, 2001, the Sun was transmitting in Libra of 15 degree 45' in Swati Nakshatra. It enjoys only leftward Vedha. Vedha influence is on 'Na' and on 'Jyestha Nakshatra'. The Sun is in Libra, therefore, all three signs of the south direction : Leo, Virgo and Libra are combust. This Vedha is insignificant, as it is not influencing any of the five ingredients pertaining to the individual as given above.

Let us take another example. Mars is of 9°45' in Capricorn in Uttarashadha Nakshatra. Mars is in the fourth house from the Sun. Its motion is normal. Due to normal motion it aspects in a Forward direction. Here the Vedha goes only to Nakshatra. Nakshatra is Mrigshira. Mars is causing Vedha to the Rashi of this individual. Mars is malefic in the horoscope of this individual (as per Panchdha Maitri).The individual will suffer obstructions (Please refer to the above table). Similarly the influence of other planets can be seen and applied.

This is an example of making efforts to construct, structure and practically use S.B.C. This can also be applied in mundane (related to countries states etc.) astrology correctly.

CHAPTER 15

Special Transits

We will study a few special transits in this chapter. It is worthwhile remembering that transit, by it self, does not create any result. Results are contained in the horoscope, they are embellished by 'yogas', they are then readied for delivery by the Dasha planets and are finally handed over to the transiting planets for delivery to the 'Jataka'.

In special Transits we are taking two transits pertaining to Saturn.

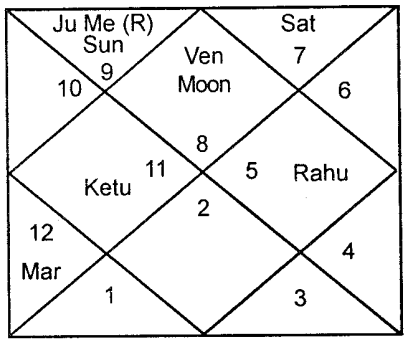
Saturn Jupiter and the 10th House/Lord

The Principles—"Whenever Saturn in its transit interacts, with Jupiter and the 10th House/Lord, simultaneously, the jataka's profession undergoes a change".

The change in a majority of cases produces happiness. An exception could be Saturn transiting in 8th House and aspecting the 10th house and Jupiter simultaneously with Jupiter being the Lord of 3, 6, 8, 11 houses. This principle has been researched by Shiv Raj Sharma and the detailed results have been published in Journal of Astrology Jan.–Mar. 2001 issue.

We now take a few applications

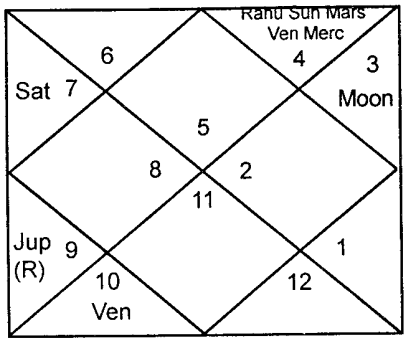
Example 1 25.12.1924, 0545, Gwalior.



In this horoscope of Sh. Atal Behari Vajpai, Sat in Mar. 1998

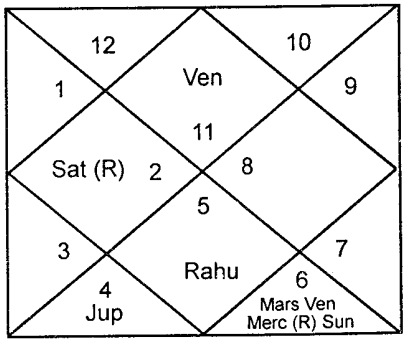
was Transiting in Pisces, the 5th house of the horoscope. Saturn aspected Sagitarius the 2nd house by its 10th aspect. We notice Sun, the 10th Lord and Jupiter, both are posited in Sagitarius. Our principle found complete application, and the Jatak became the Prime Minister.

Example 2. 19 June 1925



In this horoscope belonging to Raja Dinesh Singh Saturn was transiting in Pisces in 1967. Saturn aspected the 10th house and Jupiter simultaneously. He became a cabinet minister. You would notice that Jupiter is the 8th Lord but as he is also the 5th and is placed in the 5th house the result was good.

Example 3. 11.10.42, Allahabad.



The jatak was groaning under huge debts the 1999. Saturn's transit in Taurus changed the "Tide" of time completely. From Taurus Saturn aspected Jupiter and 10th house. Amitabh Bhachchan's rise commenced.

Saturn, in its transit, heralds a change, generally for the better, when it simultaneously aspects Jupiter and 10th House/ Lord.

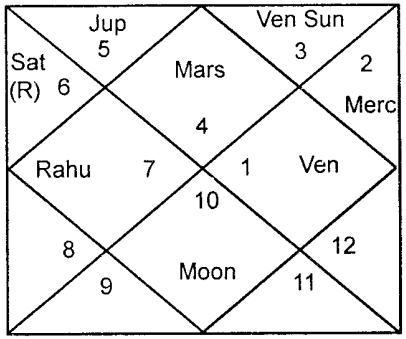
Saturn-Sun assossiation

Principle: "Whenever Saturn in transit, establishes a PAC relationship with the natal Sun the Jatak's profession improves."

This principle was extensively researched by the faculty and researchers of BVB and the results were carried in the Journal Apr.-Jun 2000.

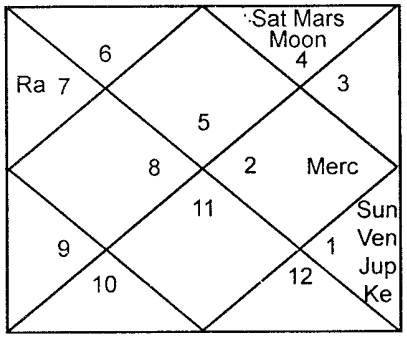
See the application through some examples.

Example 1. 16.6.97; 0816, 85E07.25N36



In June 1981 when Saturn was transiting in Virgo aspecting Sun by its 10th aspect the Jatak commenced his service. In December 1989, Saturn's transit in Sagitarius got him a promotion as from Sagitarius Saturn aspected the Sun.

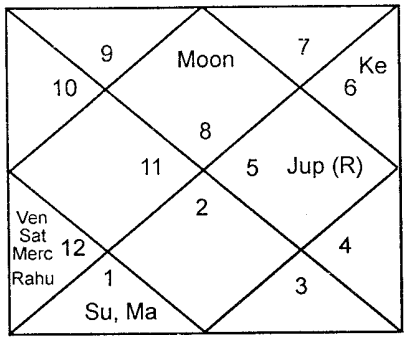
Example 2. 7 May 1976, 1300, Delhi.



This Jataka commenced the service in June 1994. Saturn in transit aspected natal Sun from Aquarius.

When in 1999, Saturn transited in Aries where Natal Sun in located in Jatak changed her service for the better.

Example 3. 16 April. 1969, 2045 Cananore.



This Jatak got an ad-hoc job in July 1994. Saturn aspected Sun from Aquarius where Saturn was transiting in July 94. That job was made permanent in Feb. 2000 when Saturn was in Aries transiting on the natal Sun.

The Transit of the Sun

The transit of Sun is important. Every year when the sun returns to its natal position we prepare the Annual Varsha Phala horoscope. This horoscope ditineates, for us, the events for that year.

We can use the Solar ingress into a sign (rashi) for monthly forecast. The solar ingress into a rashi in known as "Sankranti".

The Method Note the time of Solar ingress in the rashi (sign). Mark the constellation of the Moon at the time of ingress. This is called the "Sankranti Nakshatra". In September 2007 Sun entered Virgo Sign on the 17th at 11.07 hrs. Moon on 17 Sep. 2007 at 11.07 hrs was in Scorpio. Scorpio is the "Sankranti Nakshatra".

Now you need to count from this "Sankranti Nakshtra" to the "Janam Nakshtra of the Jatak".

The Results: The results are tabulated below:

Sa	*Count*	*Results*
a	1, 2, 3, 4, 5, 6, 7	Monetary gains, Recognition and Power
b	8, 9, 10	Sorrow and Losses
c	11, 12, 13, 14, 15, 16	Happiness and Prosperity
d	17, 18, 19, 20	Difficulties
e	21, 22, 23, 24, 25	Money, power, happiness
f	26, 27	Aimless travel

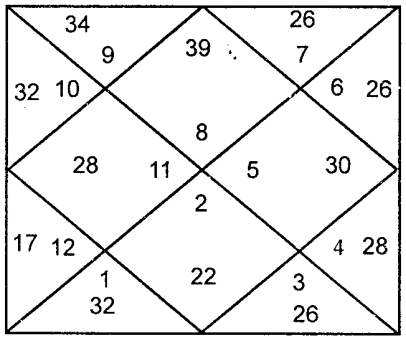
Notes: 1. Count from "Sankranti Nakshatra" to the "Janam Nakshtra".
2. Sankranti Nakshatra is 1.

The Solar ingress can also be used to assess the ensuing month for happiness and achievements.

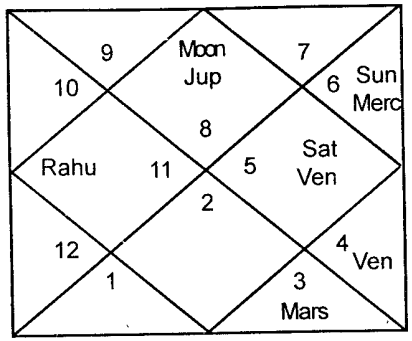
Method

1. Take the horoscope.
2. Work out the Sarvashtaka points.
3. Note the solar ingress time and the planetary position at this time.
4. Place the planets in the Sarvashtaka kundli.
5. Count the SAV points of all those houses that have planets.
6. A count of 112 is normal. (akin to 28 points) and points in excess of 112 usher in happiness and achievement. Points less than 112 bring in sorrow and failures.

Example. Sarvashtaka Kundli



Kanya Sankranti (Solar ingress in Virgo) was on 17 Sep. 2007 at 1107 hrs. The Planetary position was.



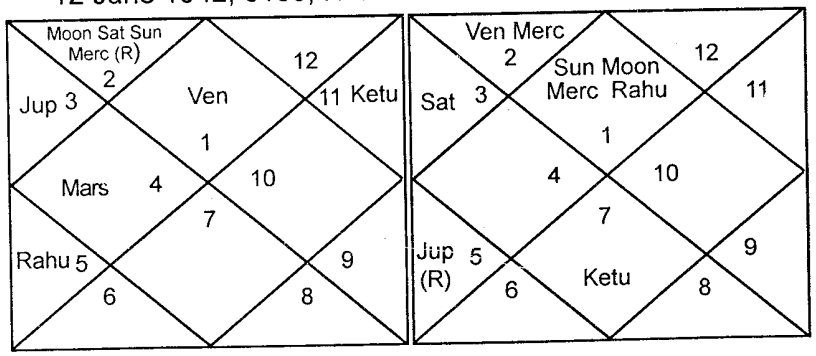
The SAV points in the signs having planets are SCO - 39, AQ 25; Gemini 26; Cancer 28; Leo 30; Virgo 26. The total count is 174. This is more than 112 hence the month 17 Sep.—17 Oct. 2007 is likely to be the one of happiness and achievements.

THE TRANSIT OF RAHU-JUPITER

The Principle. "When Rahu transits over the natal Jupiter or vice-versa it induces Jupiter to deliver the negative results of the houses that Jupiter owns in that horoscope."

Example.

12 June 1942, 0130, Khulna



Transit 20 Apr. 2004

On 20 April 2004 this Jatak – an otherwise fit and active retired Fighter Pilot found himself in a hospital because of the following:

(a) Jupiter transiting at 15°21 min in Leo in Retrograde motion. In the natal chart Rahu is placed in Leo at 14°42. This conjunction, within one degreee, activated the 12th house which Jupiter owns. Our principle says "negative results of Jupiter ownership" are delivered. The Jatak was pushed into a hospital and given a shock of his life as Cancer of Lungs was diagnosed.

(b) There were several contributary factors too that is:

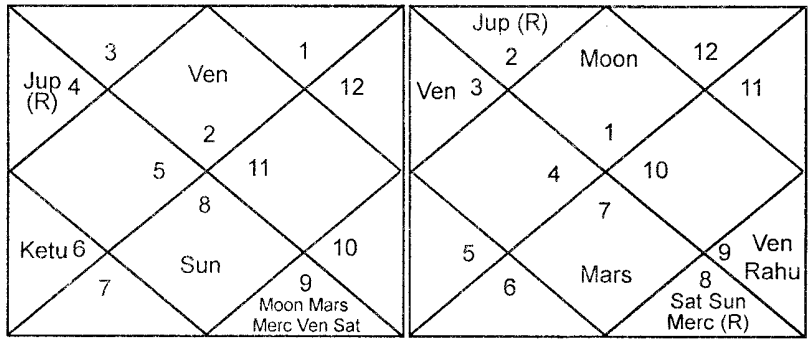
(i) **The Dashas:** The dasha was Sa/Ve/Ju we are all aware that Sa/Ve – Dasha/Antardasha is a difficult period. In this horoscope Sa and Ven are mutually 2/12—"Dwir-Dwadash" further aggravating the difficulties. Jupiter the PD Lord is not only the 12th Lord but is also aspected by Transiting Ma from the 2nd house. Mars is the 8th Lord.

(ii) Rahu is transiting in Aries at 17° and he is activating 2L (Ven) placed there. Ve is at 18°12 in the natal chart. 2L can give "Mrityu Tulya Kashta".

(iii) There was an eclipse on 19 April 2004 where Su was afflicted by Rahu. Eclipse on L/7H axis added fuel to the already explosive situation and .

The Jatak got relief when Jup resumed direct motion on 5 May 2004.

Example 2.



Transit 9-1-90

In this case the Ju of Jatak is in Cancer. The Jatak was due to enter his sixtieth year on 1 Jan. 90. On 9 Jan. Ketu was in transit on the Natal Jupiter. As per our principle jupiter was goaded

to give the "negative" results of his 8th lordship. Please also notice the contributing factors:

(i) The Dasha was Ju/Su/Su. Jup is 8L in 3rd House which is "Bhavat". Bhavam house of the 8th house Jupiter at 29°44 in the natal chart is in the last degree and is hence, erratic malefic.

(ii) The AD and PD Lord Su is placed in 7th house and is the Lord of 4th house. 4th is a Trinal house from 8th; and the Sun was transiting in the 8th house. The Jatak breathed his last on 9 Jan. 90. The Dasha promoted the 8th house and Ketu prompted in 8th Lord retrograde Jupiter to cause the death.

Jupiter's interaction with transiting Rahu/Ketu is to be watched. Ominous signs are closeness in Transit, Retrogration of Jupiter and Eclipses.